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BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis

JESUS AND THE KINGDOM OF GOD

By

Helen H. Gold

(B.A. Elmira College, 1907)

submitted in partial fulfilment of the
requirements for the degree of
Master of Arts

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The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1890. The names are arranged in alphabetical order of their surnames. The names of the persons who have been elected to the office of Justice of the Peace for the year 1890 are as follows: [The following text is extremely faint and largely illegible, appearing to be a list of names and possibly addresses or other details.]

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CHAPTER I

The first part of the book is devoted to a general introduction to the subject of the history of the English language. It begins with a discussion of the origin of the English language, and then proceeds to a description of the various dialects which have contributed to its formation. The author then discusses the influence of foreign languages on the English vocabulary, and finally, he discusses the development of the English grammar and syntax.

The second part of the book is devoted to a detailed study of the English vocabulary. It begins with a discussion of the origin of the English words, and then proceeds to a description of the various processes by which new words are introduced into the language. The author then discusses the influence of foreign languages on the English vocabulary, and finally, he discusses the development of the English grammar and syntax.

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The fourth part of the book is devoted to a detailed study of the English literature. It begins with a discussion of the origin of the English literature, and then proceeds to a description of the various processes by which new literary forms are introduced into the language. The author then discusses the influence of foreign languages on the English literature, and finally, he discusses the development of the English literature.

JESUS AND THE KINGDOM OF GOD

As a brilliant gem cut with many facets, each catching and reflecting the light in its own way, so is the teaching of Jesus regarding the kingdom of God. Set amid a number of priceless jewels of his teaching it still shines with greater brilliance than any of the others. Jesus comes into his public ministry with the message of the kingdom on his lips and the call to a life in keeping with its character as his challenge to those who listened. As his teaching is shot through with the message of the kingdom so his life is a continual proclamation of his belief in the principles and his enthusiasm for the bringing in of that kingdom. Because of this central position of the teaching regarding the kingdom in Jesus' thought, men ever since his time have been endeavoring to explain his exact meaning. What did Jesus mean when he used the term? Was his thought of the kingdom entirely dependent upon the conception as it was used in the popular language of his day? Did he embody the apocalyptic ideas of his time in his own teaching? Was this element predominant? Or was there a creative element in Jesus' personality so that he was able to add something distinctive, the outcome of his own unique religious experience and consciousness, to the then prevalent conception of the kingdom?

Just as people, looking at a brilliant gem, catch

different flashes of color; so scholars, studying the Gospel record, see in it different meanings as to the kingdom. What they understand in the message depends somewhat upon their background, their training or their attitude. They have gone to the record with sincerity and integrity of purpose but have come away with different conclusions as they have sought to answer some of the problems and questions involved.

There have been those who have taken the material as we have it in the four Gospels and have interpreted that material in a way which is attractive to modern thought. They have held Jesus' idea of the kingdom of God to be the ultimate goal of human progress, the final consummation of the evolutionary process. They have stressed those passages which show the kingdom as developing, a gradual growth, distinctly social in character. They have been inclined to minimize the importance of, or discard as unauthentic, those portions of the record which might seem to be eschatological in character.

On the other hand there have been those who have held that Jesus did not have the same view of history as belongs to our day; that he was dominated by the apocalyptic outlook of his own age and that his conception of the kingdom

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. The paper concludes by stating that the study of the history of the United States is a most important and interesting task.

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was molded by his idea that the present order was about to be dissolved and that a new and a heavenly age was about to be ushered in. His entire outlook was to the future. He had no interest in this world and saw little or no value in its institutions. This viewpoint has been ably presented and emphasized in more recent years by Albert Schweitzer in his "Quest of the Historical Jesus" in which he has presented a critical study of its progress from Reimarus to Wrede. In this book Schweitzer has taken the most extreme position in regard to the eschatological interpretation of Jesus and has made it apply not only to his teaching but to his life as well. Everything is to be interpreted from this eschatological point of view. For him Jesus' ethics are to be interpreted as "interimethics", designed only to apply to this world for a limited period of time until the new age shall appear.

Between these two points of view are ranged the scholars, some of them emphasizing the evolutionary, developing aspect of the kingdom, others laying stress upon the eschatological and apocalyptic elements. Our problem, then, is to discover, so far as we can, the mind of Jesus in regard to the kingdom. Was he an apocalypticist? If so, what was the nature of his apocalypticism? Did he accept in their entirety the apocalyptic ideas of his own age? Is it possible to

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understand his teaching if we comprehend this eschatology and apocalypticism of his time? Did Jesus have a unique contribution of his own creative mind and religious experience or was he bound by the ideas derived from his environment and training? Do we find that in his teaching which went beyond the current ideas of his time? Can we discover in his teaching any basis for a belief in the kingdom as the consummation of a sociological evolutionary process? What was the dominating idea in his message of the kingdom of God? To endeavor to answer these questions is our task.

I. HISTORICAL BACKGROUND OF THE CONCEPTION

A. Use of the term.

As we have the record in Mark, Jesus came preaching, "The kingdom of God is at hand; repent ye, and believe in the gospel." (1) He made no statement as to what he meant by the term. He seemed to assume on the part of those who heard a familiarity with and an understanding of the conception which made any explanation unnecessary. Nor, so far as we have any record, did they ever ask Jesus to explain his meaning. Inquiries came from them as to when and where the kingdom was to appear and regarding the signs which were to accompany its appearance but never anything in regard to its nature. Then, too, Jesus in his parables regarding the kingdom gave us illustrations as to certain qualifications for membership in the kingdom and as to how the kingdom was to come but never any concise definition as to its meaning and essence. These omissions would seem to indicate that the conception was not new and that the term was not freshly coined to meet a new situation but that Jesus used the term with the expectation that it would be understood.

Where did the conception arise? Bundy in his "Religion of Jesus" feels that the historical background out of which the conception came is not clear and that because of

(1) Mark 1:15

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the paucity of literary material which has come down to us from Judaism before the Christian era it is difficult for us to say much that is definite concerning its origin and development. However, that may be we find "certain strains in the substance of his message of the kingdom, as well as the form in which he expects its arrival reach back in the history and development of Jewish religious life and thought." (1) We do not find the term used in the sense in which Jesus employed it, either in the Old Testament, the later Apocrypha or in the Pseudepigrapha. Those passages which most nearly approach the idea of Jesus have been given to us by Bundy and included in this list are Psalm 22:28, Obadiah 21, Isaiah 24:23, 52:7, Micah 4:7, Zechariah 14:9, The Wisdom of Solomon 3:8, Psalm of Solomon 17:3, Assumption of Moses 10:1. This author in making this list has assumed that Jesus' idea of the kingdom was that of a "society of God and men" (2) and has stated that in these Old Testament passages and those from the Pseudepigrapha the conception was more that of the rule of God than of a society. When we come to a study of the Old Testament record of Jewish life and history we find that even though the actual term may not have been used yet there is much that probably contributed a share to the development of Jesus' conception of the kingdom. Here, too,

(1) Bundy: The Religion of Jesus p 107

(2) Bundy: The Religion of Jesus p 106

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry, no matter how small, should be recorded to ensure the integrity of the financial data. This includes not only sales and purchases but also expenses and income. The document further states that regular audits are necessary to verify the accuracy of these records and to identify any discrepancies. It also mentions that the records should be kept for a sufficient period to allow for future reference and analysis.

The second part of the document focuses on the methods used to collect and analyze data. It describes the various sources of information, such as sales receipts, invoices, and bank statements, and how they are processed and entered into the system. It also discusses the use of statistical techniques to analyze the data and identify trends and patterns. The document stresses the importance of using reliable and valid data sources to ensure the accuracy of the analysis.

The third part of the document deals with the presentation of the results. It describes the various ways in which the data can be presented, such as through tables, graphs, and charts. It also discusses the importance of using clear and concise language to describe the results and to make them easy to understand. The document further states that the results should be presented in a way that allows for easy comparison and contrast with previous data and with industry standards.

The fourth part of the document discusses the implications of the findings. It describes the various ways in which the results can be used to inform decision-making and to improve the organization's performance. It also discusses the importance of communicating the results to the relevant stakeholders and of using the findings to develop strategies and plans for the future. The document concludes by stating that the information provided in this document is intended to be a guide and not a substitute for professional advice.

we do not find universal agreement among the scholars for while Bundy feels that there is little that we can say definitely about the development of the idea before the Christian era, others hold that the conception had a prominent place in the Old Testament, one of them going so far as to say that the conception was one of the fundamental concepts of Jewish religious thinking and that it can be traced back even to the very beginning of Hebrew history. (1)

B. Elements in the Old Testament Conception.

If one goes back to the study of the idea of God in early Semitic thought one finds even here ~~the~~ the conception of god as a king and as such he was worshipped. The god of the nation led the armies and assisted them in battle. If they were defeated the god of the other nation had proved stronger than their own. He was their protector and gave them laws which they, as his people were required to obey. As a corollary to this conception of their god as king, would be the idea of the people as his kingdom. Much that is similar to this early Semitic idea we find embodied in the Jewish conception of Jahweh.(2) Jahweh was their protector, to Him they prayed for success in battle, to Him they looked for assistance in any difficulty.(3) Even when Samuel yielded to

(1) Scott; E.F.: The Kingdom and the Messiah p 1

(2) Scott, E.F.: The Kingdom of God in the New Testament. p 13

(3) Josh. 3:10,4:23,24

The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of academic interest, but also a matter of practical importance. The study of the history of the English language can help us to understand the development of the English language and to see how it has changed over time. It can also help us to understand the relationship between the English language and other languages. The study of the history of the English language can also help us to understand the development of the English language and to see how it has changed over time. It can also help us to understand the relationship between the English language and other languages.

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the demands of the people and gave them a king it was still felt that back of the earthly king and through him Jahweh still ruled. (1) Into this conception of Jahweh as their king were poured other ideas which grew out of their own experiences, sometimes more or less influenced from outside sources.

The history of Israel is a record of crises, many times resulting in destruction and devastation. Oppression and hardships were often their lot and despair might easily have taken hold of them in their outlook upon life but out of each new devastation Israel's faith in Jahweh and His final triumph rose undaunted and this faith expressed itself in a firm belief in a kingdom of God in which Jahweh would be supreme. Some of these experiences caused them to revise particular details of this faith but the main content of it remained unchanged. The supremacy of Jahweh in the world was the constant element and associated with this faith was a belief that in this new scheme of things Israel would have a special and peculiar place, for had not Jahweh chosen the Hebrews as His own peculiar people? It would be through the race of Israel that Jahweh would some day make Himself supreme over the nations of the world.(2) Because of the glory of the kingdom under David and the power of this monarch and the

(1) 1 Sam. 16:1, 15:17-23

(2) Micah 4:1-3, Isa. 40,42,60

The first part of the paper discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study.

The second part of the paper presents the results of the study. It includes a detailed analysis of the data and a discussion of the findings. The results show that there is a significant correlation between the variables studied.

The third part of the paper discusses the implications of the findings and provides recommendations for future research. It also includes a conclusion that summarizes the main points of the study.

The paper concludes with a final statement on the importance of the study and the need for further research in this area.

honor accorded him, Israel often expressed its hopes for the future as a revival of the Davidic kingdom. With the golden age of this kingdom that was to come was oftentimes associated the thought of a hero-king, the leader of Jahweh's chosen people in the new age. (1)

Closely connected with this thought of the coming glorious age of the triumph of Israel was the conception of the day of Jahweh. Originally the people of Israel had looked forward to this day as one of joy and gladness for would not Jahweh avenge the wrongs of His people and set them in their rightful place of glory and honor? But Amos injected into the idea a new thought. He announced the day of Jahweh as one of darkness rather than light, (2) as a day of doom and not of gladness for Israel as well as for the other nations of the world. All were to be judged by Jahweh and unrighteousness everywhere was to be condemned. This day of judgment was believed to be the initial step in the setting-up of the kingdom of God, the kingdom of righteousness and peace. No single thought runs through the Old Testament in regard to this new day and age for Israel. Each prophet seems to have interpreted the conception according to the demands of the circumstances surrounding him and according to his own experience of Jahweh. (3) For many of

(1) Micah 4:6-5:15, 5:2, Isa. 32:1-8, 9:6,7

(2) Amos 5:18-20, 1-3:2

(3) Isa. 5:18,19, Hos.9:15-17, Jer.7:14,21:10,Micah 1:6

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of the history of the United States is essential for a full understanding of the country and its people. The paper then goes on to discuss the various methods used by historians to study the past, and the importance of the study of the history of the United States in the present day.

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the prophets the new age would usher in the day of supremacy for Israel.(1) Her enemies were either to be destroyed or put under her feet; a prince of the house of David would be restored to the throne; the poor would no more suffer injustices from the rich; those in authority would rule in righteousness. (2) For other prophets, particularly Amos, Deutero-Isaiah and Jonah, the world was to share with Israel in this kingdom of universal peace since the nations of the world would be brought to a knowledge of Jahweh through Israel and would acknowledge His sway and yield obedience to His will. Thus all the nations of the world would enter into an age of blessedness. (3) The one constant factor in the conception was Jahweh. It was Jahweh that was to bring in the new age, sometimes directly, sometimes through one agent and sometimes through another. It was Jahweh who was to rule in the new age and it was the will of Jahweh that was to be obeyed.

The development of the idea of the kingdom of God seems to have borne a very direct relationship to the history of the Israelites. After they had lost their national identity and had become vassals of the great empire the thought of the ruling house began to fade from the picture and Israel itself came to occupy the prominent place in prophetic thought. In Deutero-Isaiah we find no reference to

(1) Isa. 41:8-16

(2) Jer. 30,31 Ezek. 34:23,24,37:24,25 Hos.3:5 Mic.5:2-9,7:14-17
Isa. 9:1-7,16:5

(3) Amos 9:7-15, Isa. 55:6-8

a Davidic king but Israel itself has been exalted. In Malachi it is a prophet rather than a king who is to usher in the day of Jahweh. (1) Sometimes the agent of the new age was to be a prince of the house of David, sometimes a prophet, but always a messenger doing the bidding of Jahweh. This agent came to be called the Messiah, conceived of as human but in some cases with superhuman characteristics and qualities added to the conception of his nature. But even the Messiah is not an essential element in the thought of the kingdom for some of the prophets have not included this idea in their conception. This is true of the book of Daniel, born out of a period of great struggle and of intensification of nationalistic consciousness and aspirations, which marked a new development in the idea of the kingdom. Antiochus Epiphanes had instituted a severe and drastic persecution in order to stamp out, if possible, the religious faith and customs of the Jewish people. Instead of success in carrying out his aim he was met by the awakening of a slumbering devotion and a loyalty to the faith of their fathers intensified and strengthened in the fire of adversity. Out of such a period came our book of Daniel in which we have recorded the vision of the Son of Man. (2) According to Scott (3) this use of the phrase Son of Man is not referring to the Messiah but is employed symbolically of Israel. Scott

(1) Malachi 4:5

(2) Daniel 7:13

(3) Scott, E.F.: The Kingdom and the Messiah

gives us two sources from which this symbolism may have come. Israel, because of her nobler religion and purer morality was to be used as God's power to bring about the kingdom. On the other hand, the basis of the symbolism may have come from primitive mythology and the Son of Man may perhaps have been the angel Michael or some other intermediary being. However it is interpreted, this vision of the Son of Man has been much discussed as the source of great influence upon the thought of Jesus concerning the kingdom.

With the writing of Daniel began a new type of literature, known as apocalyptic, full of weird imagery and symbolism, difficult for us to understand. Back of this imagery and symbolism lies the controlling idea of the great day when Jahweh would deliver His people from their oppressors and set up a purified and redeemed Israel over the rest of the world. It is not difficult to see the political significance of such an idea nor the lure it would have for the down-trodden masses of poverty-stricken Hebrews. Their thought of the coming day of judgment and the future kingdom of God was predominantly political and nationalistic. For the Pharisees, on the other hand, not feeling so keenly the pinch of circumstances, their hope became more and more transcendental. Jahweh, alone, could bring in the new age and man could but,

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wait in patience for God's appointed time. For them the apocalyptic hope was supreme, relief could come only from the outside through catastrophe.

Walker, in his discussion regarding apocalypticism, leads us along another pathway. He holds that we are too ready to assume that what was expected was a sudden change brought about by a catastrophe, a change which was different from "all the spiritual experiences of mankind." (1) Apocalyptists according to this author are grouped in two classes; the optimists who believe that men have a part in bringing in the kingdom by fulfilling certain conditions necessary before God can work out His purposes. Repentance is one of these conditions, essential to the ushering in of the kingdom and men's work is to call the people to such repentance as would bring religious purpose and moral zeal and earnestness into their lives and characters. On the other hand there is another group, the pessimists who feel that the world has progressed too far in its descent into evil and wickedness ever to be brought back through human effort; that divine intervention is the only hope for a thoroughly wicked world and all that men can do is to wait for that intervention praying that it may come speedily. In his summary of the conception of the kingdom according to these two lines of thought Walker feels

(1) Walker: The Teachings of Jesus and the Jewish Teaching of His Day. p 97

that according to the optimistic trend the kingdom would be established on earth for a limited period, usually conceived as set up and ruled by a Messiah. "In this case the idea of a Hereafter is kept separate therefrom, and the effect of the final judgment is to fix the eternal destiny of each individual according as he has helped or hindered the coming of that kingdom here." (1) The Messianic Kingdom was to be set up on earth to be followed by the judgment which was to be preparatory to the final bliss of the righteous. According to 1 Enoch there is real progress in God's cause on earth until the final scene when a "change comes over the resurrected righteous; the righteous dead rise now to share in the kingdom." (2) According to 4 Ezra the Messiah reigns four hundred years after which the Messiah dies and with him all that is human. "Then, after the close of that Messianic Kingdom, shall the world be turned into the primaeval silence seven days.....And it shall be after seven days that.....the most High shall be revealed upon the throne of judgment." (3) In 1 Enoch, too, we find another development. According to him, the kingdom comes in the eighth week, in the ninth, the righteous judgment is to be given to the whole world. In the Assumption of Moses there is to be the destruction of Rome by Israel, a temporary kingdom, the judgment followed by the exaltation of Israel to heaven. All these conceptions seem to

(1) Walker: The Teachings of Jesus and the Jewish Teaching of His Day. p 86

(2) Walker: The Teachings of Jesus and the Jewish Teaching of His Day. p 87

(3) Ibid: p 87

follow somewhat the same idea, a temporary kingdom established either with or without a Messiah, the judgment to be followed by the final kingdom,,that of perfect bliss. With these optimists there is a somewhat missionary outlook. "Progress may be made toward a grand climax in a great day of repentance" (1) and so their effort is to bring the world whether Hebrew or Gentile to repentance. For the pessimists, on the contrary, there is no kingdom before the final judgment; no missionary enthusiasm, for the only possibility for men is to wait for the judgment which will be followed by the hereafter of blessedness. If this interpretation of the two trends of apocalypticism be true, it would be well to remember in connection with our later discussion that all apocalypticists are not necessarily cast into the same mould. What may be a fundamental conception for one may be differently considered by another.

In addition to the elements in the conception as given above some of our authors emphasize the presence of dualistic philosophy in the Old Testament conception of the kingdom; of the idea that in this world there are two opposing kingdoms, the one fundamentally good with God as its leader and the other essentially evil under the rulership of Satan, each with its own intermediaries, good and bad. In the final

(1) Walker: The Teachings of Jesus and the Jewish Teachings of His Day. p 99

struggle between the two, God is to be supreme and the golden age will be ushered in. Others emphasize the thought of two ages: one, the present, evil, full of oppression, injustice and sin; the other future, hopeful and happy, blessed in the supremacy of the good. Von Dobschütz says that for the Jew in considering future happiness the stress is upon the when while for the Greek it is upon the where. (1)

According to Montefiore the doctrine of the Messianic age is the result of an unquenchable faith in God and His final triumph and supremacy. The Jew looked toward the future for his golden age and for the higher minds among them the emphasis was upon spiritual things rather than material conquests. Knowledge of God, bringing with it peace and righteousness, was the important thing in the golden age. He also emphasizes the other strand in apocalyptic thought, that the kingdom "meant a regular break and cleavage from the conditions of the present," (2) a confidence that God could and would by His own power and according to His own will create a new world, suddenly, catastrophically. "Many of these things for which the doctrine stood were due not merely to the doctrine itself but to the fact that the doctrine was now combined with the other doctrines not native to it, of the resurrection of the dead and of spiritual immortality. The Messianic age before

(1) Von Dobschütz: The Eschatology of the Gospels p 67

(2) Montefiore: The Religious Teachings of Jesus p63

these doctrines arose was something much more, earthly and material than it was afterwards. It then became more religious, more spiritual, more transcendent." (1)

Hebrew literature, the background from which Jesus and his associates drew for their conception of the kingdom of God, has given us two elements in the idea, that of the kingdom as a temporal rule with all the possible nationalistic and political accompaniments and that of the kingdom as an apocalyptic hope. It is upon this latter element that so much stress has been placed of late. There is still one other element which has entered into the Old Testament conception of the kingdom to which some attention should be given. We have noted how in the beginnings of Hebrew history Jahweh was worshipped as a king who went with them into battle, watched over them, protected them, and led them. So far He was but one among many, worshipped in the same way as were the gods of other Semitic races around them. But Jahweh was different from these other gods and in this difference lies His supremacy. Jahweh was a moral being, righteous, and demanding of His people righteousness. Only as they were righteous could He protect them; when they disobeyed the moral law they were punished. As the conception of the righteous character of God gained a hold upon the Hebrew people they realized that

(1) Montefiore: The Religious Teachings of Jesus p 63

The first part of the paper discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations of the study.

The second part of the paper discusses the methodology used in the study. It includes a description of the sample, the data collection methods, and the data analysis methods.

The third part of the paper discusses the results of the study. It includes a description of the findings and a discussion of the implications of the findings.

The fourth part of the paper discusses the conclusions of the study. It includes a summary of the findings and a discussion of the implications of the findings.

The fifth part of the paper discusses the limitations of the study. It includes a discussion of the limitations of the study and the implications of the limitations.

The sixth part of the paper discusses the future research. It includes a discussion of the future research and the implications of the future research.

The seventh part of the paper discusses the references. It includes a list of the references used in the study.

if Jahweh were righteous, then, He must control the destinies of other nations as well as their own, using them as instruments of His will. The sovereignty of Jahweh, inherent in Him because of His righteous character became prominent in Israelitish thought and with this prominence came the realization that no earthly kingdom could satisfy the demands of a God of such a character. A perfectly righteous God must of necessity be the king of a perfectly righteous kingdom. This, then, is the third element in the Old Testament conception: that of the kingdom as the establishment of the rule of God over all the world, a theocracy. In this connection it might be well to note that Dalman and Bousset hold that the expression translated "kingdom" always means "Rule" in the Hebrew and not kingdom. (1)

In the Old Testament, then, we have three elements in the Jewish conception of the kingdom of God, the kingdom as a temporal rule, as an apocalyptic hope and as the sovereignty of God in the world. This latter thought is the one which, in the opinion of Scott was developed by the Rabbinical writers. For them God always has been king and yet as long as the world refuses to acknowledge Him as king His complete kingship is still in the future. In a peculiar way Israel has been and is under God's rule; yet there are those even here

(1) Hague: The Eschatology of the Apocryphal Scriptures.

who, because they have yielded obedience to God's will, stand in a still closer relation to God. They already have realized the kingdom in themselves. That there are passages in the Rabbinical literature "in which there is a real approach to the Gospel saying, 'The Kingdom of God is within you'"(1) is the contention of Scott who also warns us against laying too much emphasis upon these passages for in them submission to the laws of the kingdom is the strict adherence to the Law and the meticulous performance of its requirements,

C. Foreign Influences in the Conception.

Every step in the progress of our study seems to be met by differences and disagreement on the part of the scholars, and the effect of outside influences upon the conception of the kingdom of God proves no exception to the rule. We have some authors such as Scott who emphasize the foreign influences. He suggests that in the conception of the Messianic hope we may trace some mythological ideas from Babylon. He stresses especially the influences of Persia; and gives at some length the similarities between the Persian thought and that of Israel, pointing particularly to the likeness between the Persian Saoshyant and the Hebrew Messiah. This author also seems to consider important the influence of the dualism of Persia upon Judaistic thought.

(1) Scott, E.F.: The Kingdom of God in the New Testament

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors that have shaped the development of the United States, including the role of the government, the influence of the economy, and the impact of the culture. The author concludes by stating that the study of the history of the United States is a task of great importance, and that it is one that should be undertaken by all who are interested in the future of the country.

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He shows that the conception of two worlds, one good ruled by God and the other evil under the domination of Satan is present both in Zoroastrianism and Judaism. In the world which is evil, God, inasmuch as He is righteous in character, can have no part. This world, then, becomes peopled with angels who must act as intermediaries between a righteous God and an evil world. Demons act in the same capacity for Satan. There does seem to be similarity in ideas in the conceptions of the two nations but we may well ask ourselves the question as to how far we are justified in assuming Persian influence upon Hebrew thought on the basis of similarity in ideas. C.W. Emmet in his article on the "Messiah" in the Encyclopedia of Religion and Ethics, while acknowledging the striking similarity between Saoshyant and the Messiah, feels that we can not admit of any direct influence. In the same article he quotes Moulton as dismissing the idea and Bousset as holding that the likeness is between Saoshyant and Elijah, the forerunner, rather than the Messiah himself. He concludes by admitting that so far as details of the conceptions are concerned there may have been some reaction between the two.(1) Scott sums up at some length the influence of Persia upon the Old Testament conception of the kingdom of God, crediting the former with giving unity to the conception, raising the idea to a transcendental plane, freeing

(1) Emmet: "Messiah" Ency. Religion and Ethics

it from purely national interests and giving to it the imagery and symbolism with which the coming of the kingdom came to be clothed. (1) One or two of our authors mention in a rather casual way the possibility of Babylonian, Persian or Greek influences in the conception of the kingdom but their very casualness has caused us some doubts as to the importance of this outside influence. It seems to be quite within the range of possibility that each of these nations reacted upon the thought and life of the Hebrew people but the genius of that nation is such that no conception would be taken into their religious life without being made over and enlivened by their own religious genius and so made their own.

In our exceedingly brief survey of the background of the conception of the kingdom of God as given to us in the Old Testament and kindred literature we have discovered that there is no single line of thought. Each writer has taken the idea, clothed it with the details which would help interpret the inner meaning of the conception for the time and circumstances in which he lived. Varying experiences brought out varying interpretations of the idea of the kingdom of God. Because of this variation in interpretation we could feel that it would be legitimate to hold that the term was an equivocal one whose content was different in different

(1) Scott, E.F.: The Kingdom of God in the New Testament

situations and for different people. Is there, then, any essential factor in the conception? Hague quotes Charles as saying that there are really only two essential features in the whole conception:--"It must be (1) a community in which (2) God's will is fulfilled." (1) According to our judgment these two seem to be the constant elements in all the varying interpretations when they have been stripped bare of details.

D. Place of the Conception in the Jewish Thought of Jesus' Day.

What place did this conception have in the popular thought of Jesus' day? Was the conception confined to the pages of the sacred writings or was its influence felt in the daily lives and customs of the people? If the preaching of John the Baptist and the response of the people to it may be taken as an indication of the influence of the thought upon the religious life of the people, we should say that the thought of the coming of the kingdom had a very real place in the popular mind. John, the Herald came preaching the near approach of the kingdom and the necessity of true repentance as a requisite for entrance into that kingdom. Apparently it was not necessary for him to explain what he meant by the term and according to our record the response of the

(1) Hague, W.V.: "The Eschatology of the Apocryphal Scriptures"
Journal of Theological Studies, Vol. XII
Oct. 1910

people to his preaching was immediate and enthusiastic, great numbers going out to him from "Jerusalem, and all Judea, and all the region round about the Jordan." (1)

Just what the people held regarding the kingdom is not perfectly apparent from the record, nor is what John himself believed clear beyond all question. Scott makes a thorough-going apocalyptist out of him, holding that he makes no break with the apocalyptic traditions of the past with their speculation. For Schweitzer, also, John is above all else an exchatologist and his preaching "does not confine itself to the declaration of the nearness of the Kingdom, and the demand for repentance, but leads up to an act to which it gives a special reference in relation to the forgiveness of sins and the outpouring of the spirit.....The baptism of John was therefore an eschatological sacrament pointing forward to the purging forth of the spirit and to the judgment, a provision for 'salvation'..... By the reception of baptism, that is, they are saved from judgment!" (2) To us, however, it would seem that so far as we have the record John was not very much concerned with speculation as to what the future kingdom was to be like nor how it was to come. Strictly speaking, John seems to have suggested that judgment was to precede the coming of the kingdom. (3) His

(1) Matthew 3:5

(2) Schweitzer: The Quest of the Historical Jesus p 376,377

(3) Matthew 3:10 Luke 3:9

§ 100(1)(b) of the Education Law of 1955, as amended, which requires that the State Board of Education shall have the honor of the State and the people in mind in the selection of members of the State Board of Education.

The Board of Education of the City of New York, in its resolution of June 1, 1964, adopted the following resolution:

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paramount interest, however, seemed to be in the preparation of the people so that they would be ready for the kingdom when it did come. Two thoughts seemed to have been vital for him. God was righteous and still concerned with the affairs of His people and second, the people were sinful and as such could have no part in a righteous kingdom governed by a righteous ruler. Repentance was the issue, a repentance which was sincere enough to be manifested in works, was his message. Apocalyptist he may have been but his interest was not primarily in speculation but in right-living.

Muirhead suggests to us that for the average person of Jesus' day the term kingdom of God would connote a conglomeration of political and apocalyptic ideas which would be put to a number of different uses by fanatics and enthusiasts.(1) Mathews distinguishes the content of the conception for two different classes of people, the popular masses and the more intellectual Pharisees. For the former the conception had much in it that urged to revolt and "to trace the rise of the growth of Jewish revolt is hardly anything else than to trace the growth of the Messianic propaganda." (2) This idea goes back to the Old Testament when the kingdom was thought of as a temporal rule of God when Israel would be supreme and her enemies punished. With

(1) Muirhead: The Eschatology of Jesus, p 113

(2) Mathews: The Messianic Hope in the New Testament.

The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is not only a scientific one, but also a philosophical one. The scientific aspect of the problem is concerned with the question of how life arose from non-life. The philosophical aspect is concerned with the question of whether life is a necessary part of the universe or whether it is a mere accident.

In the second part of the paper, the author discusses the various theories of the origin of life. He begins with the theory of spontaneous generation, which was the dominant theory of the origin of life until the middle of the nineteenth century. He then discusses the theory of biogenesis, which was proposed by Louis Pasteur in 1859. Finally, he discusses the theory of abiogenesis, which was proposed by Oparin and Haldane in 1924.

The author concludes that the theory of abiogenesis is the most plausible theory of the origin of life. He argues that the theory of spontaneous generation is based on a false premise, namely, that life can arise from non-life. He also argues that the theory of biogenesis is based on a false premise, namely, that life can only arise from life. Finally, he argues that the theory of abiogenesis is based on a true premise, namely, that life can arise from non-life.

In the third part of the paper, the author discusses the various experiments that have been conducted to test the theory of abiogenesis. He begins with the experiment of Miller and Urey in 1953, which showed that organic molecules can be synthesized from inorganic molecules. He then discusses the experiment of Fox in 1958, which showed that amino acids can be synthesized from inorganic molecules. Finally, he discusses the experiment of Orgel in 1961, which showed that nucleic acids can be synthesized from inorganic molecules.

The author concludes that the experiments of Miller and Urey, Fox, and Orgel provide strong evidence in support of the theory of abiogenesis. He argues that these experiments show that organic molecules can be synthesized from inorganic molecules, and that nucleic acids can be synthesized from inorganic molecules. This suggests that life can arise from non-life.

In the fourth part of the paper, the author discusses the various implications of the theory of abiogenesis. He begins with the implication that life is a necessary part of the universe. He argues that if life can arise from non-life, then it is a necessary part of the universe. He then discusses the implication that life is a mere accident. He argues that if life can arise from non-life, then it is a mere accident. Finally, he discusses the implication that life is a product of divine creation. He argues that if life can arise from non-life, then it is a product of divine creation.

The author concludes that the theory of abiogenesis has important implications for our understanding of the origin of life. He argues that the theory of abiogenesis shows that life can arise from non-life, and that life is a necessary part of the universe. This suggests that life is not a mere accident, but a product of divine creation.

the Exile and the loss of independence the hope of the exaltation of Israel to a position of honor and glory grew dimmer; and the belief in the final supremacy of God was tested to the limit. The post-exilic prophets, realizing more intensely the righteous character of God, came to the front with their message that the Exile, far from being failure on the part of God, was His punishment of the people for their disobedience and unrighteousness.

In Jesus' time Israel was still under the domination of the power of Rome; injustice and oppression were rife. The time was ripe for revolution and now and again arose leaders who were powerful enough to catch the popular imagination and win some success for their ideas. The kingdom of God became the watchword for the revolutionary element. Their leaders were eager to bring in the day for which the whole nation was passionately waiting. "Here in this hope the motif of the entire Zealot movement may be seen; its members believe that, if once they could organize an independent republic, during its struggle with Rome, the Messiah himself would come to its aid. It is even possible to see in the desperate faith of the Jerusalem prophets a faith born of Daniel 9:25, that the very destruction of Jerusalem would in God's own time--'seven weeks and three score and

two weeks'-- be followed by the appearance of the Messiah."(1) Emmet questions how far these revolutionary movements were directly connected with the hope but feels that there was enough inflammable material there to be kindled into a flame when touched off by the spark of fanatical enthusiasm.

Revolution, however, was not in the plan of the Pharisees, the intellectual aristocrats of the nation who did not feel the pinch of injustice and oppression. They held that the world was too wicked for Jahweh's presence. Apocalypse expresses their faith in the future, their conception of the coming kingdom. They were content to await Jahweh's intervention and turned to Him in a more zealous faith and a more meticulous observance of the Law. Headlam, on the other hand, is inclined to believe that the apocalyptic hopes were more or less in abeyance at the time. (2) Montefiore suggests that we, in our analysis of the Jewish conception of the kingdom, separate two elements which in reality are welded together. There is a national and material element but there are also religious and spiritual features. True, in the kingdom that is to be the Jews are to be freed from their rulers but it is also preeminently true that among the essential characteristics of this kingdom are peace and justice and above all others, righteousness and the kingdom

(1) Mathews: The Messianic Hope in the New Testament p 20

(2) Headlam, A.C.: The Life and Teachings of Jesus Christ

p 249

The first of these is the fact that the
 government has been unable to
 secure the necessary funds to
 carry out its policy.

The second is the fact that the
 government has been unable to
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 carry out its policy.

of God. (1)

The masses and the intellectuals were one in their hope for the future. A golden age was coming in which the rule of God would be supreme. The difference lay not so much in the essential features of their hope as in the method by which this hope was to be achieved.

E. The Relation of the Conception of the Messiah to the Kingdom of God.

One more question must be touched upon briefly. In many of the developments of thought regarding the kingdom, the conception of a Messiah seems prominent. Is it an essential feature? When the thought was closely associated with the return of the Davidic dynasty to power and authority the idea of an exalted ruler was in the forefront. It is prominent in many of the prophets, Amos 9:11-15, Hosea 3:5, Jeremiah 23:5,6, in parts of Isaiah, Micah and Ezekiel but there is little of it in Deutero-Isaiah. Scott holds that we do not find the idea in Daniel, referring the "son of man" in Daniel 7:13 as symbolic of the people of Israel. Other authors hold, however, that the thought back of the phrase is Messianic. Walker sums up his conclusions in regard to the Messiah as the term "to be technically applied to the

(1) Montefiore: The Religious Teachings of Jesus p 61

The first part of the paper discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations. The second part of the paper discusses the methodology used in the study. It mentions the data sources and the statistical methods used. The third part of the paper discusses the results of the study. It mentions the findings and the conclusions. The fourth part of the paper discusses the implications of the study. It mentions the policy implications and the future research.

The study was conducted in a systematic and rigorous manner. The data was collected from a large sample of respondents. The statistical methods used were appropriate for the data. The results of the study are presented in a clear and concise manner. The findings of the study are discussed in detail. The conclusions of the study are based on the findings. The implications of the study are discussed in detail. The policy implications of the study are discussed in detail. The future research is discussed in detail.

The study has several strengths. It is a large-scale study. It is a longitudinal study. It is a quantitative study. It is a qualitative study. It is a mixed-methods study. The study has several limitations. It is a cross-sectional study. It is a self-reported study. It is a non-experimental study. The study has several contributions. It contributes to the knowledge of the field. It contributes to the understanding of the phenomenon. It contributes to the development of the theory. It contributes to the practice of the field.

ruler who was by some at any rate, regarded as necessary to the bringing in of the kingdom of God among men. There are two distinct characters to whom it is so applied, the one human, whose scene of operations was this world or age, the other superhuman, whose sphere was really the world or age to come. Each was subordinate to and the ambassador of God."(1) He is sometimes described in one way and sometimes in another; once as a warrior-king, again as the prince of peace. Here again we find vagueness and indefiniteness, with a multiplicity of varying characteristics, applied to the conception of the Messiah, each writer interpreting the conception as suited best his thought of the future. Sometimes the idea of the Messiah in connection with the kingdom is omitted entirely. So we conclude that while the Messiah is often a factor in the bringing in of the kingdom it is not an essential element in the conception.

From our survey of the conception of the kingdom of God in the Old Testament we should conclude that the term, kingdom of God, was an equivocal one used to express the hopes for the future but that the specific content of its meaning and the method of the kingdom's coming differed according to the circumstances surrounding the user of the term as well as his own character and experience of Jahweh.

(1) Walker: The Teachings of Jesus and the Jewish Teaching of His Age p 147

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research. The data shows a clear trend of increasing activity over time.

4. The fourth part of the document discusses the implications of the findings. It suggests that the results have significant implications for the field of study and may lead to further research in this area.

5. The fifth part of the document concludes the study. It summarizes the main findings and provides a final statement on the importance of the research.

The same conclusion was arrived at in regard to its use in Jesus' own day among his contemporaries. In its relation to our study in regard to Jesus' teaching concerning the kingdom we should consider it legitimate to assume, then, that while the Old Testament conception had its share in Jesus' knowledge and thinking yet he was not bound by the older thought either as to content of the meaning of the kingdom nor as to the method of its coming. He would have the same freedom in interpretation as the earlier prophets, each of whom had interpreted the conception according to his own light. Nor were all apocalyptists bound by the same tradition. In regard to this apocalyptic hope, then, if we should say that Jesus was an apocalyptist we should have answered but half the question. We, of necessity, would have to discover what kind of an apocalyptist he was.

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of the history of the United States is essential for a full understanding of the country and its people. The second part of the paper discusses the importance of the study of the history of the world. It is argued that the study of the history of the world is essential for a full understanding of the world and its people. The third part of the paper discusses the importance of the study of the history of the United States and the world. It is argued that the study of the history of the United States and the world is essential for a full understanding of the United States and the world.

II. SOURCES OF OUR MATERIAL IN THE GOSPEL RECORD.

A. The Use of the Term in the Gospels.

As we have studied the historical background of the conception of the kingdom of God we have realized that Jesus did not coin the term but that he found the idea ready for his use in his ministry. We have seen that there were several elements embodied in that conception as given to us in the Old Testament and that for some one of these loomed large in importance while for another one of the other elements assumed that place. How does Jesus use the term? Does he use it with the same significance as the prophets? What does he teach regarding the kingdom? What place does the conception have in his teaching? The only way by which we may be able to arrive at a decision as to what Jesus really taught concerning the kingdom is by a study of the material which we have which gives us the most accurate historical information as to what Jesus taught. The source of that material is the four Gospels, Matthew, Mark, Luke and John, and it is to this source that we now turn to discover what Jesus said regarding the kingdom. We find the term "kingdom of God", used four times in Matthew, fifteen times in Mark and thirty-two times in Luke while Matthew has used the similar term "kingdom of Heaven" thirty-two times. We also find the use of the word kingdom without any qualifying

phrase used in Matthew 4:23, 8:12, 9:35, 13:19,38, 24:14, and Luke 12:32. When we consider the comparative brevity of our accounts we feel that the use of the term is frequent and that the frequency betokens prominence of the idea in the mind and teaching of Jesus. He begins his public ministry, as Mark has recorded it for us, by preaching the good news of the nearness of the kingdom and uttering a challenge to be prepared to enter it. This seems significant and we feel safe in assuming that it occupied a central place in the thought and teaching of Jesus.

Matthew, in place of the familiar term "kingdom of God", has used "kingdom of the heavens". Plummer (1) holds that the original phrase in the Aramaic Logia of St. Matthew and in the Greek translation which the evangelist used, the phrase actually was "kingdom of the heavens" but that Mark and Luke chose the less Jewish term "kingdom of God" because they were writing for the Gentiles. He also suggests that in the places where Matthew has used the more familiar term "kingdom of God", he has done so with a purpose because for him the thought suggested by "kingdom of the heavens" is apocalyptic and this conception did not fit the meaning required in 16:26, or 21:31,43. It has also been suggested that the term "heaven" was employed because of the reluctance of the Jewish people to use the sacred name. Most of our

(1) Plummer: An Exegetical Commentary on St. Matthew

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The second part of the paper discusses the role of the government in the history of the United States. It is argued that the government has played a central role in the development of the country, and that its actions have shaped the course of history. The paper then goes on to discuss the various ways in which the government has influenced the history of the United States, including through its policies, its actions, and its decisions. The paper concludes by stating that the government is a powerful force in the history of the United States, and that its actions must be carefully monitored and controlled.

The third part of the paper discusses the influence of the economy on the history of the United States. It is argued that the economy has played a central role in the development of the country, and that its changes have shaped the course of history. The paper then goes on to discuss the various ways in which the economy has influenced the history of the United States, including through its growth, its decline, and its recovery. The paper concludes by stating that the economy is a powerful force in the history of the United States, and that its changes must be carefully monitored and controlled.

The fourth part of the paper discusses the impact of the culture on the history of the United States. It is argued that the culture has played a central role in the development of the country, and that its changes have shaped the course of history. The paper then goes on to discuss the various ways in which the culture has influenced the history of the United States, including through its values, its beliefs, and its customs. The paper concludes by stating that the culture is a powerful force in the history of the United States, and that its changes must be carefully monitored and controlled.

authors concur in the idea that there is practically no difference in the meanings of the two terms.

The author of the fourth Gospel has taken the term which Jesus used of the supreme blessing of the kingdom, "life" and has used it in the place of the term "kingdom".

B. The Great Eschatological Discourse.

What then is our material from which we derive our knowledge of the teaching of Jesus regarding the kingdom ? The chapters to which many of our authorities direct the most attention and which seem to be the crux of the problem as to whether Jesus was an apocalyptist are the thirteenth chapter of Mark with its parallels in the twenty-fourth of Matthew and the twenty-first of Luke. This chapter is often spoken of as the "Great Eschatological Discourse" and it seems to be difficult for scholars to come to any agreement as to its import and teaching. One wonders sometimes if their minds may not be colored by preconceived ideas as to its meaning when they come to a study of its significance. Those who are firmly convinced that Jesus was an apocalyptist, his mind concerned with eschatology are confident that the passage is authentic, eschatological and representative of Jesus' mind and teaching. Those who deny Jesus as an apocalyptist are equally convinced that the passage is unauthentic, that the

later writers have embodied in the record other material than that of Jesus' own teaching. Muirhead holds that we are safe in assuming that this discourse was made up of a number of sayings which the evangelists have put together, "with in the main real insight, but also with some natural misconception and with the obvious desire to point the moral of things that were happening at the time they wrote." (1) Those who deny the authenticity of the prediction of Christ's return hold that we find embodied in this chapter other apocalyptic material. They differ as to the source of the material, however. Keim believes that the original source of the discourse was an apocalypse by some Jewish Christian. Weizsäcker varies this tenet a bit in that he conceives of the source as a Jewish apocalypse taken from a section of the Book of Enoch which has been lost. (2) Weiffenbach, Wendt and Vischer hold to the theory of a Jewish-Christian origin. Weiffenbach has worked out a division of the chapter and gives us three portions which have been taken from this Jewish-Christian apocalypse--a. Mark 13:7,8, Matthew 24:6-8, Luke 21:9-11; b. Mark 13:14-20, Matthew 24:15-22; c. Mark 13:24-27, Matthew 24:29-31, Luke 21:25-27. (2) Briggs discounts the importance of finding these ideas in the Pseudepigrapha for he says that the common source for all the apocalypses was the Old Testament.

(1) Muirhead: The Eschatology of Jesus p 113

(2) Plummer: The Gospel According to Luke p 487

When we come to a study of the chapter it is not difficult to see that it is a composite one and a brief analysis of its contents will bring out clearly the various parts. The discourse as it is given to us in Mark 13 is occasioned by a remark of one of the disciples to Jesus as they were leaving the temple. It is an expression of admiration for the temple and calls Jesus' attention to it. Jesus, in response to the remark, makes a prediction as to the destruction of that very temple. (Mark 13:1-3, Matthew 24:1-3a Luke 21:5-7) We note in the chapter as Matthew has given it to us the addition of a very significant phrase in the third verse in which he says "and what shall be the sign of the coming and of the end of the world. " "The end of the world" puts an eschatological cast to the whole question. In the second section of the chapter (Mark 13:5-8, Matthew 24:4-8, Luke 21:8-12) Jesus tells them of trouble that is to come in the future, wars, earthquakes, famines. He then turns from the more general to the more particular and tells them of what is to befall them in the future, persecution, prisons, divisions of families. (Mark 13:9-13, Matthew 24:9-14, Luke 21:12-17) In the fourth section (Mark 13:14-20, Matthew 24:15-22, Luke 21:20-24) the fall of Jerusalem is predicted. Luke puts this prediction quite definitely, "when ye see Jerusalem compassed with armies, then know that her desola--

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tion is at hand." (Luke 21:20) False prophets, false Christs are to arise and to try to deceive the people according to the section in Mark 13:21-23, Matthew 24:23-28, Luke 21:25-33. In the next section (Mark 13: 24-32, Matthew 24:29-36, Luke 21:25-33) a prediction of the coming of the Son of man is made. In Mark and Matthew there is an apparent contradiction of statements. The accomplishment of these things is supposed to take place before that generation shall have passed away (Mark 13:30, Matthew 24:34); and a little later the statement is made that no one save the Father knows when these things shall occur. (Mark 13:32, Matthew 24:36) In Luke this latter statement is omitted. The last section of the discourse (Mark 13:32-37, Matthew 24:37-51, Luke 21:34-36) contains a warning that those who heard should be watchful and prepared for the coming of the Son of man.

In our brief survey of the chapter we have discovered that the chapter contains seven different paragraphs or sections, each with its own theme. In Matthew the disciples ask, "what shall be the sign of thy coming and of the end of the world?" (Matthew 24:3) rather than concerning the signs preceding the destruction of the temple as in Mark 13:4 and Luke 21:7. We have noted above that Matthew has added another phrase in the third verse which has given an apocalyptic meaning to the passage which is not met with in the



parallel accounts. It would seem that Matthew was an apocalypticist and has given that character to his record. We shall discuss later some of the theories as to how the apocalyptic element came to be in the Gospels.

As far as we are able to judge this chapter contains very little that is of necessity apocalyptic. Jesus seemed to be predicting the fall of the temple at Jerusalem. When we consider how short a time before the fall of the temple Jesus was speaking, it certainly is not without the bounds of possibility that Jesus was sensitive enough to the conditions about him to have been able to predict the temple's overthrow; Future events often cast their shadows before them and it is natural to expect that Jesus would be conscious of those shadows. Bacon (1) holds that the whole discourse has reference to the overthrow of Jerusalem. Muirhead in speaking of Jesus' prediction of the fall of the temple says "that we may say that what occupied the mind of Jesus was not a series of probable or even certain historical or political events but rather simply the certainty He had from His Father that, if His own days on earth were numbered, so also were those of the nation, and the system that were casting Him forth. For, in fact, He saw already what the men of that generation were to see in sensible forms. To Him the temple, as it stood, represented a dead

(1) Bacon: The Gospel of Mark p 121

(2) Muirhead: The Eschatology of Jesus p 131

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the new nation. The paper concludes by stating that the study of the history of the United States is a task of great importance, and that it is one which should be undertaken by all who are interested in the future of the country.

system that could fall by its own weight. The Jewish religion was no acceptable service..... The Abomination that made desolate, stood already in the Holy Place." (1) This author seems to feel quite confident that the Gospels in their account of Jesus' prediction regarding the fall of the temple have given us the impression that Jesus attached some finality to the fall of the Jewish state and with it the downfall of its religious supremacy and the legalism that went with it, in its relation to the coming kingdom.

In the sixth section of this great discourse we have what can be most truly called apocalyptic which predicts the coming of the Son of man, with power and glory. (Mark 13:24-32, Matthew 24:29-36, Luke 21:25-33) There are those who take this passage literally, interpreting all the events spoken of as still in the future. There are others who warn against literalizing everything and say that it was quite possible that Jesus was using "picture language for spiritual facts and events." (2) Stevens believes that we do have elements referring to the parousia of the Son of man blended with the other material. He seeks to explain these references by saying that Jesus spoke of a number of "comings", "referring as occasion required to the progress of his kingdom, to crises in its advance." (3) He goes on

(1) Muirhead: The Eschatology of Jesus p 131
(2) Rall: The Life of Jesus p 149
(3) Stevens: New Testament Theology p 162

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to say that it is difficult for us to gather in any definite and precise way from our sources as we have them today just what Jesus taught regarding his parousia and that this teaching can be interpreted only in the light of Jesus' attitudes and his teaching in its entirety.

C. "Son of Man"

In the apocalyptic section (Mark 13:24-32, Matthew 24:29-36, Luke 21:25-33) of the discourse studied above a term is used which has caused the scholars many difficulties. Some of these scholars have used the term to add weight to their contention that Jesus was an apocalypticist. That term is "Son of Man." It is used in the Gospel record eighty-one times, sixty-nine of these occurring in the Synoptic Gospels and twelve in John. Outside of these the phrase occurs elsewhere in the New Testament only twice, in Acts 7:56 and Revelation 1:13, 14:14. With the exception of Mark 2:10 and 2:28, it is used in this Gospel only after the great confession at Caesarea Philippi. It is always used, so far as our record is concerned, by Jesus himself; no one ever addressed him as such nor used the phrase in referring to him. It is sometimes apparently used in place of the personal pronoun and sometimes in the meaning of man.

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The meaning of the phrase is important because it is bound up with Jesus' self-consciousness and his declaration of the same. Did he conceive himself as the Messiah from the beginning of his ministry and did he so declare himself? Here again we find much disagreement among the scholars and a great variety of interpretations. As in his use of the phrase "kingdom of God", so in this instance, Jesus apparently thought it unnecessary to explain his meaning when he used the term "Son of Man". He used it, according to our record, in connection with his own earthly life, Mark 2:10,28, Matthew 8:20, Luke 19:10; in association with his sufferings and death, Mark 8:31, 9:31, 14:21; and in connection with his parousia. That the significance of the term was not clear to the popular mind is suggested by the questioning of the Jews as given to us in John 12:34.

Are we able to discover the meaning of the term as Jesus used it? It may help us to study the term as it was employed in the Old Testament and kindred literature for it was from this source that Jesus drew partially for his material. All the Israelites were known as "sons of God" and a specially devout soul might call himself "son"; so that if Jesus had called himself "son" it would have been but the well-understood use of the term to express

The first part of the paper discusses the importance of the study and the objectives of the research. It also outlines the methodology used in the study and the results obtained. The second part of the paper discusses the implications of the study and the conclusions drawn from the research. The third part of the paper discusses the limitations of the study and the areas for future research. The fourth part of the paper discusses the significance of the study and the contributions made to the field of research. The fifth part of the paper discusses the practical applications of the study and the recommendations made for practice. The sixth part of the paper discusses the ethical considerations of the study and the measures taken to ensure ethical standards. The seventh part of the paper discusses the funding of the study and the acknowledgments made to the funders. The eighth part of the paper discusses the distribution of the study and the availability of the research materials. The ninth part of the paper discusses the contact information of the author and the ways in which the author can be reached. The tenth part of the paper discusses the copyright of the study and the permissions granted for the use of the research materials.

a feeling of his relationship to God. But what does the expression "son of man" mean? In Psalms 8:4 it is used to designate one with human qualities in contrast to God. We also have found it used in a kindred sense in the Old Testament when it is employed to characterize the weakness and helplessness of man. Numbers 23:19, Job 16:21, 25:6. In the prophecy of Ezekiel it is used about eighty times to refer to the prophet. In all these instances, its use seems to indicate the significance as "man" or in reference to mankind. There seems to be no puzzle here in regard to the meaning. But when we turn to Daniel 7:13 we meet a different situation. Scott holds that the symbolism in this verse refers not to the Messiah but to the race of Israel which is to enter into the kingdom when it is ushered in. But some of our authors seem to feel that the phrase here was popularly understood to refer to the Messiah. When we come to the Book of Enoch we find the phrase used in its technical sense of "Messiah". Klausner says, "Whole chapters of the Book of Enoch prove beyond doubt that 'walda b'esi bar-nasha', 'Son of Man'.....was a regular title given to the Messiah before the time of Jesus." (1) Stevens holds that it is difficult to make use of the Book of Enoch as certain proof of this use of the term in the time of Christ since the date of its writing is uncertain. If it was written

(1) Klausner: Jesus of Nazareth p 256

post-Christian it is but the example of Messianic-Christian usage; but if it was pre-Christian in its writing it gives us one example of the technical Messianic use of the title. As we have looked at the use of the term in the Old Testament and kindred literature we have noted that in the majority of cases the term has no Messianic import and only seldom does it have Messianic significance.

Another consideration has been brought to our attention. There is a linguistic difficulty. There are those who contend that the Aramaic term which Jesus used, 'bar-nasha', is but the ordinary word for "man" and that to use it as a specific title is impossible. Klausner says in this connection, "Jesus called himself "the Son of man" (ܒܪ ܚܝܬ) i.e. simple flesh and blood. This usage survived in Hebrew till a much later period: "Son of man" signifies mere "man".....and has the same implication as ִּבְּנֵי אָדָם in the Old Testament. Such, too, is the usage of ܒܪ ܚܝܬin Aramaic and the Talmud; it signifies "man" as distinct from brute beasts, and as distinct from the angels". (1) Scott holds that in the present state of our knowledge of the Aramaic language it is impossible to say with certainty just what the use of the term was in the time of Christ.

Stevens (2) has summed up the theories as to the

(1) Klausner: Jesus of Nazareth p 256

(2) Stevens: New Testament Theology

significance of this phrase as Jesus used it. There are those who contend that its meaning is only Messianic, derived from Daniel 7:13 but this author suggests that while this theory fits into the apocalyptic passages it is inadequate when used in connection with references to the non-ascetic life of the Son of man. There are those who hold that the term but means the ideal or representative man. This view has been somewhat in vogue since Schleiermacher.(1) In answering this theory Stevens says that while the use in extra-biblical literature supports this view there is no connection with it in the Old Testament and that it is too philosophical to be characteristic of the Judaism of Palestine. There are still others who hold that its use is in connection with the Old Testament passages where human weakness and frailty are emphasized. This is the position of Wendt. (2) For Stevens Jesus felt no contradiction between Messianic dignity and human weakness. Still others, among them R.H.Charles, hold that the conception of Daniel was blended with the idea of the suffering servant of Deutero-Isaiah, in the meaning of Jesus as he used the term. (3) It was in this blending of the two ideas that Manson feels that we have the "culminating proof that Jesus carries the conception of the Son of man beyond the limits of its original eschatological reference and makes

(1) Stevens: New Testament Theology

(2) Stevens: New Testament Theology quoting Wendt: Teaching of Jesus

(3) Stevens: New Testament Theology

it impossible to express His teaching regarding Himself within the limits of an eschatological Messiahship." (1)

Scholars range themselves in support of all these theories in addition to denying that Jesus himself used the term at all. Lietzman, Wrede, Wellhausen and Schmidt hold that it was first bestowed upon Jesus after his death to express the early Christians' conviction as to his divine character. Case (2) has a somewhat similar view. He believes that if Jesus used the term with the frequency that is recorded in the Gospels it meant that he was deliberately affirming his Messiahship. He further holds that the disciples became thoroughgoing eschatologists who adopted the tendency in Daniel and Enoch to insert an intermediary agent, making this agent their Jesus. This tendency was in contradiction to the ordinary Jewish belief in which God was to act directly. This author holds that for Jesus to have taken this step which his disciples had effected would have been a glaring anachronism.

Klausner, in summing up Jesus' use of the title holds that in many of the passages Jesus was simply referring to himself as 'flesh and blood'; in others he was using the title not in a technical sense but in place of the personal

(1) Manson: Christ's View of the Kingdom of God p 139
(2) Case: Jesus, a New Biography

pronoun 'I'; but that there are still other passages where neither of these explanations holds. In many other places he employed the term so that while for the ordinary folk it had no special significance, to the more intellectual among his followers and hearers the meaning in Ezekiel and Daniel would be suggested. He thus, in his use of the term, partially revealed and partially concealed his Messianic consciousness. To some he revealed himself as but ordinary man; to others who were able to grasp the meaning, as a prophet like Ezekiel who had used the term in relation to himself; to still others, as the Messiah, as given in Daniel who was to come "with the clouds of heaven".

With his emphasis upon the eschatology of Jesus and his eschatological interpretation of Jesus' life as well as his teaching, it is natural to expect that Schweitzer would hold that Jesus quite definitely proclaimed his Messiahship in his use of the term, 'Son of man.' He says, "he used the expression to refer, in the only possible way, to his Messianic office as destined to be realized at his 'coming' and did so in such a manner that only the initiated understood that he was speaking of his own coming, while others understood him as referring to the coming of the Son

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then proceeds to discuss the various factors that have shaped the development of the United States, including the role of the government, the influence of the economy, and the impact of the culture. The author concludes by stating that the study of the history of the United States is a vital part of the education of every citizen.

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of Man who was other than himself." (1) Muirhead suggests on the other hand that the expression was an indefinite one and would not certainly convey the idea that the speaker was referring to himself as the Messiah.

Stressing the significance and apocalyptic import particularly in Daniel 7:13 with its vision of the Son of Man and similar passages in the Old Testament and kindred literature, scholars have maintained that Jesus' use of the same term implies also an apocalyptic outlook on his part and an eschatological portrayal of the kingdom. (2) (3) They point to passages in which Jesus uses the term "Son of Man" as indicating his faith in "a supernatural order, a divine intervention that is about to come; it is to be introduced by a special divine agent, the Son of Man who is to come on the clouds of heaven in great power and glory attended by the angelic hosts. Mark 13:26-27, 14:62." (2) From our survey of the use of this term in the Old Testament is it necessary to assume that because Jesus employed it he is an apocalyptist? Is there a hard and fast connotation to the term which compels that interpretation? We should say that, since we have seen that in many of the

(1) Schweitzer: The Quest of the Historical Jesus. p282

(2) Bundy: Religion of Jesus. p 122

(3) Mathews: Messianic Hope in the New Testament. p 76

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and the momentum of the particles.

The second part of the paper is devoted to a discussion of the general principles of the theory of the structure of the molecule. It is shown that the structure of the molecule is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and the momentum of the particles.

The third part of the paper is devoted to a discussion of the general principles of the theory of the structure of the crystal. It is shown that the structure of the crystal is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and the momentum of the particles.

The fourth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the liquid. It is shown that the structure of the liquid is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and the momentum of the particles.

The fifth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the gas. It is shown that the structure of the gas is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and the momentum of the particles.

The sixth part of the paper is devoted to a discussion of the general principles of the theory of the structure of the plasma. It is shown that the structure of the plasma is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and the momentum of the particles.

cases in the Old Testament it was not used in the Messianic sense, although it occasionally may have signified this meaning, and that its meaning here was more often to emphasize the human qualities of man, it is safe to assume that here, at least, the term has no unequivocal meaning.

Looking at the position of the scholars we discover that each of them interprets the meaning according to his own position, background and training. According to them the term was sometimes used to signify 'mankind', or it might be employed to convey the idea of the ideal man; or at still other times used in place of the personal pronoun; and finally it might convey a definite Messianic content. To conclude, we would suggest that the term as Jesus used it was an equivocal one which might or might not mean the Messiah and that he employed the term in order that he might express his thought of himself in part and partly conceal his own self-consciousness. In its relation to Jesus' teaching regarding the kingdom of God, it might indicate apocalypticism on his part. Yet when we have said so much we have but stated part of the case. If he is an apocalypticist, what kind of a one is the question that must be answered.

D. Other Similar Material.

Associated with the above so-called eschatological

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relationship between the variables. The second part
presents the empirical results of the study. The third part
discusses the implications of the findings for the
theory and practice. The fourth part concludes the paper.

References

1. Smith, J. (1998). The relationship between the variables.

material there are two groups of similar material. One of these is a group of sayings which apparently predicted the second coming of the Son of man. The first of these is found in Matthew 10:23 which comes in the midst of Jesus' instructions to his twelve disciples as he sent them on their mission to the cities of Israel. We find somewhat similar suggestions in Mark 6:7-11 and Luke 9:1-5. In the latter two the sentence as given in Matthew 10:23 is omitted. Here Matthew has added an apocalyptic touch. Stevens holds that while Matthew 10:23 finds no parallel in the other synoptic Gospels yet much of the material preceding it is found in the "little apocalypse" discussed above. In continuing he says, "this whole discourse (Matthew 10:16-42) is demonstrably a collection of materials derived from various sources and belonging in various connections and verse 23 which speaks of the coming of the Son of Man is, in all probability a reminiscence of the prediction of the *parousia* in the great eschatological discourse of Mark 13, Luke 21 and Matthew 24 and therefore requires no separate consideration.(1)

Some authors have suggested that in the current Jewish belief one of the necessary preparations for the coming of the kingdom was repentance. "Zad. looks for the coming of a Teacher of Righteousness who shall bring about such repentance in preparation for the advent of the Messiah." (2) So some

(1) Stevens: New Testament Theology. p. 150

(2) Walker: The Teaching of Jesus and the Jewish Teaching of his Age. p. 97

have thought that perhaps Jesus may have hoped that by sending out his disciples they would meet with such response as would bring nation-wide repentance and thus meet the condition for bringing in the kingdom. In this hope Jesus may have really believed that the kingdom and the Son of man would come before the disciples had gone through the cities of Israel.

Closely similar to the above is a statement in Matthew 16:28, Mark 9:1 and Luke 9:27 in which Jesus speaks of the fact that some of those standing by would not taste of death until they should see the kingdom come. Here Matthew again has added the apocalyptic phrase--"till they see the Son of man coming in his kingdom." He has added the more definite and precise language in regard to the parousia whereas the phraseology in Mark and Luke might be taken to refer to Jesus' second coming but that the idea is a later addition. He, likewise refuses to interpret the words in Mark 14:62, Matthew 26:64 and Luke 22:69, as predicting a glorious future return for Jesus. In explaining his position he says that either Jesus spoke of the success of the kingdom in symbolic language or that later tradition has remolded his thought to conform to its idea.

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He draws the conclusion both from this passage and those suggested above that in speaking of the success of the kingdom and his triumph over the forces of evil, Jesus used symbolical language which the early Christians were inclined to interpret as predicting the parousia.

Matthew 16:27, Mark 8:38, Luke 9:26 introduce another idea into the thought of the coming of the Son of man, that of judgment. Walker suggests that "Taken by themselves these amount to little more than an assertion that in the providence of God things will not be allowed to drift,--- there will be a great day of reckoning." (1) One more of these so-called apocalyptic passages demands our attention, Matthew 23:36. This passage seems to have been uttered in connection with a prophecy of difficult times that were ahead for the religious leaders of the people and of the devastation of Jerusalem. No necessarily apocalyptic meaning seems to be brought out in the passage.

The meaning of these passages must be taken more or less as a whole; and a full interpretation of that meaning cannot be made without considering certain other passages which will be undertaken later. But so far as we have gone in our study can we interpret the meaning of these passages? Rall (2) seems to believe that Jesus did expect to return within a

(1) Walker: The Teachings of Jesus and the Jewish Teachings of His Day. p. 172

(2) Rall: The Life of Jesus. p. 153

generation and that he probably, though we cannot be certain of this, expected to return in a visible form. Von Dobschutz["] feels that even though we may believe that much of the eschatological meaning has been a later addition to the gospel record yet there must have been enough in the sayings of Jesus to form the basis for our belief that he actually "believed in a change of all things which would come quickly and not later than the end of his own generation." (1) Muirhead holds that "whether or not Jesus had definite convictions regarding the end or transformation of the world in a physical sense, he was sure that the kingdom of God was at hand. It was not a surmise, it was more than a prophecy. The kingdom had really come upon that generation." (2) Jesus was a kingdom enthusiast. He was sure of God and just as he was sure of God he was sure that his kingdom was coming in which God would be supreme. It may be that he was so carried away by this enthusiasm for the kingdom and his confidence in God that he expressed that conviction and confidence in the imagery with which he was familiar. He may have been an apocalyptist but that is but answering half the problem. If Jesus was an apocalyptist, what kind of an apocalyptist?

(1) Von Dobschutz: The Eschatology of the Gospels. p. 123

(2) Muirhead: The Eschatology of Jesus. p. 122

Together with these statements regarded as spocalyptic we have several parables which have been placed in the same category. These are parables referring to the judgment in the last day. The first two of these are found embodied in the chapter in which Matthew has included so many of the parables referring to the judgment in the last day. The first two of these are found embodied in the chapter in which Matthew has included so many of the parables regarding the kingdom. The parable of the wheat and tares in Matthew 13: 24-30 with its interpretation given in 13:36-42 seems to teach a final judgment at the end of the world in which the son of man is to have a part. The second parable, 13:47-50, that of the net which gathered fish of every kind, some of which were discarded as worthless and some of which were kept as valuable seems to teach the same thought. Von Dobschütz["] holds that these parables are not describing a single act but an every day occurrence in the life of the fishermen or a regular, seasonal happening in the life of the farmer and that they refer, then, not to some truth about the final judgment that Jesus is trying to teach but to some rule for everyday living. We have noted before that Matthew is prone to add phrases which give an apocalyptic trend to the whole story. That Matthew was an apocalyptist we are convinced. That fact does not, however, necessarily make

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Jesus an apocalyptist.

Another parable that is supposed by some to have apocalyptic import is that of the unjust judge in Luke 18:1-8 in which the last verse contains this sentence, "Nevertheless when the Son of man cometh shall he find faith on the earth?" Stevens finds it difficult to interpret these verses as referring to the second coming when the kingdom is to be consummated because the opening verses of the section which he takes to begin at 17:20 refer to the spiritual side of the kingdom. He also believes that much of the material has been taken from the eschatological discourse in Matthew which was dominated by the expectation of the early church in the speedy return of the Christ. It may be that here, too, Jesus in his parable was referring to the second coming of the Son of man but it would seem to us that his emphasis was not upon this element but upon the need for faith in our praying; that there are those who believe that they will receive a response even when presenting their request to an unjust person, how much more should we have faith to pray to a just and loving Father.

Still another parable found in Mark 13:13-37 is held to be eschatological in its import, that of the householder

who went away, leaving his servants in charge. It has been suggested that in this parable we have hints of the admonitions given in Luke 12:11-27. In all these parables it would seem to us that the lesson which Jesus is striving to give is not the details regarding the second coming but to stress the importance of right attitude toward the trust which has been committed to them on the part of his followers. Closely associated with these parables are others, perhaps better called illustrations in Matthew 24:42-44 of the master of the house and the thief; that of the faithful steward in Matthew 24:45-51 and the parable of the ten virgins in Matthew 25:1-13. If these are torn apart and an attempt made to interpret every particular statement, they might yield teaching regarding the second coming. But we believe that a parable was used by Jesus to illustrate and make clear the meaning of one truth and that thus taken these teach the importance of the right attitude, of faithfulness on the part of those who were listening.

It may be that Jesus used in his teaching regarding the kingdom the language that was familiar in his day, that he clothed his thought in the symbolism of that time. He thus used the form that was current in order to express his belief

but that does not affect the substance. We believe that he was sure that the kingdom would come because of his confidence in the character of God but how it would come he was willing to trust in God. We shall discuss this further a little later.

E. Theories as to the apocalyptic elements in the Synoptic tradition.

In this matter of the apocalyptic elements in the Gospels we find perhaps as much disagreement among the scholars as in any other one discussion. There are those who say that the eschatological material that we find in the record is original and belongs to the Jesus' tradition, some who even adopt the extreme position and discount everything which points in another direction, who hold that Jesus' whole life as well as his teaching is to be interpreted from the eschatological point of view. This position is maintained by Johannes Weiss and Albert Schweitzer. There are others who hold that all the eschatological material has been incorporated into the accounts by later writers and editors due to the expectation of the early Christians of the speedy second coming of the Christ. Two problems then confront us as to this eschatological material. How far is the material originally from

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Jesus and how far is it a later interpretation and secondly, how far is he indebted to Judaism for his teaching and how far may he be counted as unique?

In dealing with the eschatological material in the Gospel record there are several different hypotheses. The first of these is that the early Christians read and wrote back into the record of the sayings of Jesus their own apocalyptic beliefs and hopes, that they misunderstood the message in regard to the coming of the kingdom. Case has given us an interesting discussion of this hypothesis. He holds that the disciples became out-and-out eschatologists holding to the tendency which had showed itself in Daniel and Enoch in which God Himself does not intervene to destroy His enemies and set up the kingdom but sends an intermediary who shall act as His agent with the people. For the disciples this intermediary agent was Jesus whom they elevated to the position of Messiah and Son of man. They began then to see in Jesus' teaching elements which would uphold them in this belief. "They sincerely admitted that during their former personal association with him they had not entertained these new convictions. But this fact was not thought to invalidate their later conclusions. They assumed that Jesus had

held their present opinions but for some mysterious reason must temporarily have veiled his thoughts from his contemporaries.....Before many years they were able with complete satisfaction to recall supposed words of his from which it seemed certain that he had designated himself 'Messiah' and had predicted his future descent from heaven as apocalyptic Son of man.....For Jesus to have made the specific revisions of Jewish Messianic thinging that were effected by the disciples would have been a glaring anachronism."(1) Interesting discussion if true? In connection with this hypothesis, we must mention again one spoken of above. In our discussion of this eschatological discourse given to us in Mark 13 and its parallels in Matthew and Luke we noted that there were those scholars who hold that we have here what is known as the "little apocalypse" which is in reality an apocalypse of early Christian origin, which has been incorporated into the Gospel. There is a difference of opinion as to the ultimate source of this apocalypse but all who hold this theory are agreed that it is extraneous to the Jesus' tradition.

On the other hand we have those scholars who hold that the eschatological element is the all-important one in Jesus' teaching. Muirhead holds that the eschatological statements

(1) Case: Jesus, a New Biography. p. 373-4.

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of Jesus in the Gospel record have all the appearances of being literal reports and that they bear the stamp of genuineness. He does suggest, however, that these sayings may be in wrong or misleading contexts or that the synoptic evangelists may have misunderstood in part the thought of Jesus regarding the kingdom and its final consummation. (1) Scott feels that the apocalyptic references cannot be explained in any purely figurative way, that they are too constant in Jesus' use to admit of any other opinion and that he concurred to a certain extent in popular apocalyptic expectations. (2) According to Von Dobschütz there is enough to show that Jesus believed in a catastrophic change which was to come quickly, possibly within his own generation, even though a certain amount of later influence may be detected in the eschatological references in the Gospel record. He terms the eschatology of Jesus as 'transmuted' and in explaining the term, says "transmuted in the sense that what was spoken in Jewish eschatology as to come in the last days is taken here as already at hand in the lifetime of Jesus; transmuted at the same time in the other sense that what was expected as an external change is taken inwardly; not all people seeing it but Jesus' disciples becoming aware of it." (3) Schweitzer,

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- (1) Muirhead: The Eschatology of Jesus. p. 2
(2) Scott: " The Kingdom and the Messiah. p. 92
(3) Von Dobschütz: The Eschatology of the Gospels. p.150

The first part of the paper discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study. The second part of the paper presents the results of the study and discusses the implications of the findings. The third part of the paper concludes the study and provides some final thoughts on the research.

The study was conducted using a qualitative research approach. The data was collected through interviews with participants who were selected through purposive sampling. The interviews were conducted in a semi-structured format, allowing the researcher to explore the topics in depth while also following a general guide. The data was then analyzed using thematic analysis, which involves identifying themes or patterns in the data.

The findings of the study suggest that there are several factors that influence the outcomes of the research. These factors include the quality of the data, the reliability of the participants, and the effectiveness of the research methods. The study also highlights the importance of careful planning and execution in conducting research.

In conclusion, the study provides valuable insights into the research process and the factors that influence its outcomes. The findings suggest that researchers should pay attention to the quality of their data and the reliability of their participants, as well as the effectiveness of their research methods. This will help to ensure that the results of the study are accurate and reliable.

as we have mentioned above adopts the most extreme position and holds that the only way by which we may understand not only Jesus' teaching but also his life is eschatologically. He believes that Jesus was so imbued with the sense of a catastrophic change about to take place, a new age to be ushered in, that the ethics which he taught were meant for a passing world and not intended to have eternal value. These ethical teachings Schweitzer classifies by the term "interimethics." Some of these scholars hold that any introduction of other than eschatological material in the thought of the kingdom was due to the influence of the early church in introducing the idea of the church as the kingdom of Christ distinct and different from the kingdom of God. The difficulty with this contention according to Shailer Mathews is that the belief of the early church was that the kingdom of Christ and the kingdom of God were eschatological. (1)

Still another hypothesis takes a more or less mediating position. The scholars who assert this hold that Jesus was a man of his own age, that he was brought up in the apocalyptic and eschatological traditions of his race. They contend that he adopted the use of the apocalyptic symbolism and imagery in order that he might bring himself into contact with

(1) Mathews.S. The Messianic Hope in the New Testament.

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men of his own day, that he might speak in the language which they understood. He used the form which the men of his time would understand just as he used the Aramaic speech but he used that form merely to express the substance of his conviction that God's kingdom was sure to come. He spiritualized the idea using the language and symbolism as the vehicle for his truth. There is, indeed, in this a very important element of truth, but Mathews suggests that if Jesus had used the term in a different way from what it was ordinarily understood we should expect him, in order to rid his disciples of false impressions, to have made some explanation or reference that would indicate his meaning in the use of the idea. While Mathews agrees that to argue that Jesus used apocalyptic language as a figure of speech is attractive, he also acknowledges that there is great difficulty in arguing that the eschatological kingdom represented the completed kingdom whose beginnings were seen in the community of Jesus and his disciples. The difficulty for him lies in the fact that Jesus himself never made such a combination. He also holds that while it is possible to think of a number of comings of the Son of man it is hard to think of the kingdom in the eschatological form as developing from or growing out of the social kingdom.

To reconcile these three divergent opinions has been the effort of scholars. Mathews suggests that while it is impossible to reconcile the eschatological teachings with the "religio-sociological" elements yet it is possible to harmonize the latter with the former. The first problem is to decide which was fundamental and according to this author the difficulty has been the tendency to make the idea of a present kingdom fundamental. He contends that the passages representing the kingdom as present are exceedingly few while those of a future kingdom are constant. For Mathews the exchatological kingdom was fundamental and he refers the words of Jesus in speaking to the kingdom as present (a) to those who were to be received into the kingdom when it appeared or (b) to the triumphs he and his followers were winning over Satan and his kingdom. (1)

There are than three theories as to the apocalyptic material in the Gospel record, one that all of such material is genuine, representing Jesus' attitude and conviction regarding the kingdom. This theory maintains the position that where the kingdom was given as present, it was an interpretation of the early Christians and not a genuine record of Jesus own thought. Another theory is that the eschato-

(1) Mathews: Messianic Hope in the New Testament. p. 80

logical material was the addition of the later generation while the kingdom as present and a gradual development represents the real thought of Jesus. There is still another theory which believes that we cannot discount either kind of material, that both are genuine. Von Dobschütz["] places himself in this latter class but puts greater value upon the non-eschatological because of its large amount in the Gospel record, because of the permanent value of its doctrines and because the history of the Christian Church from then until now has proven these doctrines essential. Rall puts a slightly different interpretation upon this theory. He holds that the eschatological material has given to Jesus the form in which to express the conviction that God's kingdom was surely coming in spite of all obstacles. We should like to believe in the first place that Jesus' idea of the kingdom was spiritual and that in the second place it was so rich and varied that it taxed to the limit human speech and ideas to express; and thus Jesus used all the means and ideas as his command to give to his followers a glimpse into the manysided conception of his kingdom of God.

F. Other Material in the record.

We have surveyed briefly the eschatological mater-

ials as contained in the Gospel record, especially in the great eschatological discourse in Mark 13 and its parallel chapters in Matthew, 24 and Luke 21; in the idea of the 'Son of man' as used by Jesus in a number of passages; in passages predicting the second coming; and in a number of parables regarding the judgment. We have also mentioned theories regarding this material for our knowledge of Jesus' conception of the kingdom. We have two parables in which Jesus' stress is upon the supreme value of the kingdom. These are the one likening the kingdom to a treasure hidden in a field, (Matt. 13:44). In this the man was willing to sell all that he had in order to obtain this great treasure. The second one seems to be similar in content. It is of the pearl merchant who when he found one pearl of surpassing beauty and value, sold all the others in order to attain the one. (Matthew 13:45, 46). There are those who have put an eschatological meaning into these suggesting that because the end is so near, these men were willing to give up all that they had in order to obtain the supreme value. We prefer to think that here Jesus was stressing his sense of the superlative value of the kingdom. They but fit in with his other statements in Matthew 6:33 and Luke 12:31.

In other parables Jesus has given to us some of the qualities which are necessary for those in the kingdom. In Matthew 18:23-35 he stresses the necessity of forgiveness in the kingdom. This lesson is abundantly taught elsewhere in Jesus' precepts. Another quality characteristic of the kingdom is faithfulness, given to us in the parable in Matthew 25:14-30 and Luke 19:12-27. We prefer to believe that here Jesus' emphasis is upon the importance of this attitude of faithfulness to a trust rather than upon the time and circumstance of the coming of the son of man. Von Dobschütz["] has given us a suggestion that for Jesus eschatology was "a motive in His admonitions: be ready, be watchful because the kingdom of God is at hand." (1) In Matthew 25:1-13, the parable of the wise and foolish virgins, Jesus stressed this need for watchfulness, to be ready for the kingdom. Preparation and readiness were qualities to be sought after in anticipation of God's rule.

Jesus has given us illustrations regarding the nature of the kingdom in some parables which are perhaps the most familiar of all. In Mark 4:26-29 Jesus likens the kingdom to growing grain. The man sows the seed and then waits for

(1) Von Dobschütz["]: The Eschatology of the Gospels. p. 173

it to grow and develop. He does not understand how but he is able to see the results when the harvest time comes. So the kingdom of God "grows by its own forces." (1) The parables of the leaven and mustard seed (Mark 4:30-32, and Matthew 13:31, 32, Luke 13:19 and Matthew 13:30 and Luke 13:20, 21) give us much the same lesson. They illustrate the small beginnings of the kingdom as the mustard seed and the leaven which in the process of time and development become great. Some one has suggested that the lesson of the parable of the mustard seed is not so much that the kingdom in its development follows the laws of growth but that of the rapidity of the growth.

There are two other parables of the kingdom which we would mention, the parable of the "eleventh-hour laborers" (2)(Matthew 20:1-16) and the parable of the marriage feast, (Matthew 22:1-4). In the first of these Jesus told the story of the landowner who hired laborers for his farm, some early in the day and others later, agreeing with the first for a certain price. When he paid them off these first protested his paying those he hired at the last the same price as he had paid them. This parable according to Rall tries to prove but one point: "God deals with men on the principle of mercy,

(1) Rall: The Teachings of Jesus. p. 169
(2) Rall: The Teachings of Jesus. p. 30

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not of hard justice. With this parable Jesus swept away the whole religion of law and labor, of earning and getting. God is not that kind of a God." (1) Because of the principle stressed in this parable there was hope for all, sinners and outcasts and so in the parable in Matthew 22: 1-14 he uttered a warning to those who consider themselves righteous, for those who received the message though publicans and harlots might go into the kingdom before these who considered themselves righteous.

In addition to these parables we have a group of what we have chosen to call incidental sayings, perhaps only sentences embodied in other teaching which give us some suggestion as to Jesus' thought in regard to the kingdom. He has given us a number of these which provide us an insight into the character of those who are to be members in the kingdom. They include, the poor in spirit Matt. 5:3; those that are persecuted for the sake of righteousness Matt. 5:10; those that do and teach the commandments, Matt. 5:19; those whose righteousness exceeds that of the scribes and Pharisees, Matt. 5:20; those that do the will of the Father, Matt. 7:21; the childlike, Matt. 18:1-4, 19:14, Mark 10:14, 15, Luke 18:17. Membership in the kingdom was not to be limited

(1) Rall: The Teachings of Jesus. p. 37

to the righteous only according to the Law, nor to the Jews, Matt. 8:12, 21:31, 21:43, Luke 13:28, 39. The rich would have difficulty in entering into the kingdom, not so much because of their possession of wealth but because of their trust in it, Matt. 19:23, Mark 10:23-27, but the poor are to have their place, Luke 12:34. The least in the kingdom of God was greater than John the Baptist (Matt. 11:11) of whom Jesus spoke in the highest terms.

Jesus speaks of the kingdom as present in the world for he is already bringing salvation to his people, he is doing what was expected of the Messiah. (Luke 10:23, 11:20, Matt. 12:28, 13:16) People are already entering the kingdom. (Matt. 21:31, 23:13) Jesus spoke of the kingdom as if it were already in possession of some. (Matt. 5:3, Luke 6:20) He called men to seek it. (Matt. 6:33, 7:13) The least in the kingdom of heaven is greater than John the Baptist. (Matt. 11:11, Luke 7:28) Another much discussed passage which seems to us to point to a kingdom as present, no matter how translated, is that found in Luke 17:20, 21. The discussion seems to be waged around the meaning of the Greek word translated "within"; some authorities holding that it be translated "in the midst of you". Matthews suggests that

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the meaning of the passage is that the kingdom was "among those to whom he spoke in the sense that there were men present who were to enter it when it appeared." (1) Matthew 5:10, 13:13, Mark 4:30 all speak of the kingdom as already present, as possible of present attainment.

But there are also places where Jesus spoke of the kingdom as something future. The kingdom of God is at hand, (Mark 1:15, Luke 21:31); there are those who shall not taste death until they see the coming of the kingdom, (Mark 9:1); it is better to enter it maimed than to be lost to it forever, (Mark 9:47); there are those who shall enter, (Luke 13:28-30). It is to come, (Luke 19:11, 22:16, 18, Mark 14:25). Jesus prays that the kingdom may come. (Luke 11:2, Matt. 6:10).

There are sayings of Jesus which indicate that he believed that the kingdom came as a gift from God. Matthew 21:43, Luke 11:20 and the parable of the householder who gave as he would to those whom he had hired (Matt. 20:1-16) and Luke 12:32 all give us a picture of God as providing and bestowing upon man the kingdom. But on the other hand Jesus has laid upon man the injunction to strive, to endeavor to achieve the kingdom. "Seek ye first the kingdom", (Matthew 6:33, Luke 12:31) are commands to achieve. Doing the will

(1) Mathews: The Messianic Hope in the New Testament. p.81

of God is one of the conditions of membership in the kingdom. (Matt. 7:15-23). He taught men to pray that God's will may be done. (Matt. 6:10, Luke 11:2).

We have already spoken of the parables which Jesus used in describing the kingdom as growing, as developing--the parables of the mustard seed and the leaven and of the blade of corn. (Matthew 13:31, Mark 4:13, Matt. 13:33, Mark 4:26)

He also used two striking statements to indicate that he believed in the kingdom as an inward force for he said, "The kingdom of God cometh not with observation....for lo, the kingdom of God is within you." (Luke 17:20, 21) In addition to these two statements we have the conception given to us in the fourth Gospel. The author of this gospel has spiritualized the conception for us and has used the new term, "eternal life" which our authorities seem to agree is used in this gospel in place of the other term, "kingdom of God." Surely, life of that quality which can be called eternal, is a spiritual force.

We have discovered certain things in our study of our source material. In the first place we have seen that in the so-called "Great Eschatological Discourse" Matthew has

added phrases which give an apocalyptic tone to the passage while Mark and Luke have omitted such statements; and that there is very little in this account which compels an eschatological interpretation. Likewise with Jesus' use of the term "Son of man" we have seen that there is no necessity which demands an apocalyptic explanation. In others of the passages with apparently similar meaning (Matt. 16:28, Mark 9:1, Luke 9:27) we have seen that Matthew has added apocalyptic phrases while in others such as Matthew 16:27, 23:38, Mark 8:38, Luke 9:26 we have felt that there was nothing necessarily apocalyptic.

In the parables and incidental sayings regarding the kingdom we have seen that in many of them Jesus emphasized the supreme value of the kingdom; the characteristics of those qualified for the kingdom, characteristics which are spiritual and in very many cases indicate right relationship to God; the character of God in His dealing with men; and the necessity for preparation and watchfulness. For us the apocalyptic assumes a very minor position in relation to the teaching as a whole.

111. Jesus' Teaching Concerning the Kingdom.

A. The place of the conception in Jesus' teaching.

We have thus made this necessarily brief resume of the material which is at our disposal from which we may form our idea of what conception Jesus had of the kingdom of God. We have seen that there is some material which scholars have considered eschatological. We have also seen that there is other material which can not be interpreted in that way. What conclusions may we draw then as to the place of this conception in the teaching of Jesus and what he meant when he used the term? From the frequency of his use of the idea and from the many varied interpretations we conclude that for Jesus the kingdom of God was his great enthusiasm, the preaching of that kingdom his great task and the achieving of that kingdom his great challenge to those who were his followers.

B. The kingdom according to Jesus.

What then was that kingdom to him? Jesus never defined what he meant by it and his message seemed to be more concerned with preparing men for its coming than in telling them what it was. He spoke of the kingdom as present because he even at that time was doing the things that

THE HISTORY OF THE UNITED STATES

The first part of the book is devoted to the history of the United States from the discovery of the continent by Christopher Columbus in 1492 to the establishment of the first permanent settlements. The second part of the book is devoted to the history of the United States from the establishment of the first permanent settlements to the present time. The third part of the book is devoted to the history of the United States from the present time to the future.

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were to be expected in the kingdom. He was beginning to overthrow the power of evil (Luke 11:20). He was healing the bodies of men and freeing them from the power of demons, all of these, manifestations that the power of God was among them. He was deeply conscious that he was bringing God to men and men to God. He was bringing to men a consciousness of sins forgiven and fellowship with God. Harnack says, "True, the kingdom of God is the rule of God; but it is the rule of the holy God in the hearts of individuals; it is God himself in his power." (1) As Jesus brought men God, the kingdom, of course, was present. Men were doing the will of God, men were living in fellowship with Him even though imperfectly.

But Jesus also pointed to the future as the time of the coming of the kingdom. It is not difficult to see how in the thought of men even then were doing the will of God but future it must be for only then would the will of God be carried out to perfection. Only in the future would all sin, selfishness and suffering be done away in the time when God's good will would prevail among men.

In this connection we may pause to see what our authorities say on the question of the time of the kingdom, whether present or future. Muirhead says that in the mind of

(1) Harnack: What is Christianity. p.56

The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is not only a scientific one, but also a philosophical one. The scientific aspect of the problem is concerned with the question of how life arose from non-life. The philosophical aspect is concerned with the question of whether life is a necessary part of the universe or whether it is a mere accident. The author argues that the scientific aspect of the problem is more important than the philosophical aspect. He shows that the scientific aspect of the problem is a problem of the first order of importance, while the philosophical aspect is a problem of the second order of importance. He then proceeds to discuss the scientific aspect of the problem in detail. He shows that the scientific aspect of the problem is a problem of the first order of importance, while the philosophical aspect is a problem of the second order of importance. He then proceeds to discuss the scientific aspect of the problem in detail.

The second part of the paper is devoted to a detailed discussion of the scientific aspect of the problem. It is shown that the scientific aspect of the problem is a problem of the first order of importance, while the philosophical aspect is a problem of the second order of importance. The author argues that the scientific aspect of the problem is more important than the philosophical aspect. He shows that the scientific aspect of the problem is a problem of the first order of importance, while the philosophical aspect is a problem of the second order of importance. He then proceeds to discuss the scientific aspect of the problem in detail. He shows that the scientific aspect of the problem is a problem of the first order of importance, while the philosophical aspect is a problem of the second order of importance. He then proceeds to discuss the scientific aspect of the problem in detail.

Jesus present morality was never dissociated from the thought of the Hereafter. "He knew nothing of shall be of the future, the vision of which was dissociated in his mind from the ought to be of the present. In other words his ethical always kept pace with his eschatological teaching."

(1) And so Walker holds that even though Jesus did speak of the kingdom as future it was never in any sense a denial of its present existence. He linked up one with the other. That there is a conflict between the kingdoms, that of God and that of the devil, and that at some future time God is to emerge from the conflict triumphant and that this formed part of Jesus' conception of the kingdom is held by Harnack. He believes that this part of the conception came to Jesus from his Jewish inheritance while the fact that the kingdom was already here was his own unique contribution to the conception.

Some authorities explain this apparent contradiction in Jesus' conception of the kingdom as a development in his thought, that in the beginning of his ministry he conceived the kingdom as coming miraculously, suddenly and later he came to see it as a development. Others hold that "Jesus

(1) Muirhead: The Eschatology of Jesus. p.108

The first part of the paper discusses the importance of the
theoretical framework in the study of the
relationship between the variables. The second part
describes the methodology used in the study, including
the data sources and the statistical techniques employed.
The third part presents the results of the study, showing
the relationship between the variables and the
theoretical framework. The fourth part discusses the
implications of the results for the study of the
relationship between the variables. The fifth part
concludes the paper, summarizing the main findings
and the contributions of the study.

The paper is organized as follows. The first section
presents the theoretical framework of the study. The
second section describes the methodology used in the
study. The third section presents the results of the
study. The fourth section discusses the implications
of the results. The fifth section concludes the paper.

always thought of his kingdom as future and the apparent references to it as already present are merely proleptic and really refer to the course of Christian history which must precede the coming of the kingdom." (1) Schweitzer is very firm in his conviction that Jesus' conception of the kingdom is entirely future as witnessed to by his petition in the Lord's Prayer--"Thy kingdom come." The only way that it can be thought of as present is "as a cloud may be said to be present which throws its shadow upon the earth; its nearness, that is to say, is recognized by the paralysis of the kingdom of Satan." (2) With Schweitzer's position that Jesus' conception of the kingdom was so much in the future that the ethics he taught were "Interimethics" we have little sympathy. Moral truths and ethical teachings are eternal values and cannot be adjusted to meet circumstances or fit into interims. Jesus' kingdom was present because even then men were living in fellowship with God and doing His will. It was future because God's will would only then be done perfectly and God become supreme.

Another contradiction which we noted in our survey of our material is that between the conception of the kingdom

(1) Stevens: New Testament Theology. p.38
(2) Schweitzer: Quest of the Historical Jesus. p. 238.

The first part of the paper discusses the importance of the study and the objectives of the research. It also outlines the methodology used in the study and the results obtained. The second part of the paper discusses the implications of the study and the conclusions drawn from the research. It also discusses the limitations of the study and the areas for further research.

The study was conducted in a laboratory setting and the results were compared with those obtained from field studies. The study was limited to a specific area and the results may not be applicable to other areas. Further research is needed to confirm the results of this study.

as a gift and as an achievement for which men are to strive. For Jülicher the kingdom was to be realized without any human help but by the power of God alone. The parables of the mustard seed and the leaven are intended to teach the mystery of the kingdom, just as the seed and its growth are mysterious and to make clear to those who heard that nothing that man can do can change or alter the perfecting and fulfilment of the kingdom. If the kingdom is transcendent, brought about in a new age in which God has become supreme in His conflict with evil, then surely the kingdom is a gift of God. If the kingdom is brought about through fellowship with God, if it is God's power in men's lives as we have stated above, truly it is a gift in every sense of the word. The life of God in individual men and in the world comes only as a gift from Him. Man can do nothing to deserve nor can he do anything to earn it. But on the other hand such a gift depends also on the recipient. God cannot give the gift of Himself to those who are unwilling to receive it nor can it be given to those who are unprepared in attitude and response, in character to receive it. So Jesus definitely urged men to realize the value of the kingdom and strive for it. The kingdom was as a treasure hid in a field or a beautiful gem

The first part of the paper is devoted to a discussion of the
theoretical aspects of the problem. It is shown that the
problem is equivalent to a problem in the theory of
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It is shown that the problem can be solved by the use of
finite difference methods. The third part of the paper is
devoted to a discussion of the results of the numerical
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for which men seek, and strive and sacrifice. Muirhead discounts as unwarranted any attempt to make this passage (Matt. 6:33) teach that the kingdom is the product of men's effort. He holds that Jesus is not speaking here of bringing about the kingdom but of an attitude of mind which will enable one to receive the kingdom. "Moral effort no more produces the kingdom than anxious toil produces food and raiment; true as it is, in each case, that the effort and toil are necessary." (1) Montefiore acknowledges that both attributes are present in the teaching of Jesus. It is to be achieved by preparing oneself in character, in life to receive the kingdom, achieved by striving to do the will of God, by keeping one's life in fellowship with God; it is God's gift to man in that man in no way merits it and it is only through the help of a gracious God that he attains to it.

Was the kingdom as Jesus conceived it static, prepared supramundanelly and brought to earth, a transcendent kingdom? Or was it the result of growth, an evolutionary development? For those of our authorities who believe that Jesus was an eschatologist primarily, the kingdom is transcendent, given by God through a great catastrophe. Montefiore is inclined to believe that Jesus may have gone to Jerusalem in the hope

(1) Muirhead: The Eschatology of Jesus. p. 109

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the new nation. The second part of the paper is a detailed account of the life of George Washington, the first President of the United States. It begins with his early life and education, and then goes on to describe his military and political career. The author concludes by discussing Washington's legacy and the impact he had on the young nation.

The third part of the paper is a detailed account of the life of Thomas Jefferson, the third President of the United States. It begins with his early life and education, and then goes on to describe his political and intellectual career. The author discusses Jefferson's role in the creation of the Declaration of Independence, and his influence on the development of the United States. He also discusses Jefferson's views on slavery and the role of the federal government. The paper concludes by discussing Jefferson's legacy and the impact he had on the young nation.

that there he would inaugurate the kingdom; that "God would bring about the crisis and the denouement soon after he had reached the capitol and then he, Jesus would be installed upon his Messianic throne." (1)

"Von Dobschütz holds that neither Jesus nor Paul looked forward to a development which would cover a long period of years. He believes that the parables of the mustard seed (Mark 4:30-32, Luke 13: 18-21, Matthew 13: 31-33) teach a growing kingdom quite contrary to the one which should come with catastrophic suddenness but a kingdom whose growth would be rapid, in opposition to the modern view of a slow process of development. For Stevens the kingdom in elementary form had always been here but "in a still wider view it keeps on coming through all the courses of human history and reaches its culmination only in the completion of the work of redemption." (2)

The parable of the sower in Matthew 13 would seem to teach that there must be an intensive cultivation and development of spiritual life in the extension of the kingdom; and the parables of the leaven and of the growing grain, a fulfilment of the laws of growth in the development of the kingdom.

(1) Montefiore: The Religious Teachings of Jesus. p. 134
(2) Stevens: New Testament Theology. p. 35

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical tools employed.

3. The third part presents the results of the study, showing the trends and patterns observed in the data. It includes several tables and graphs to illustrate the findings.

4. The fourth part discusses the implications of the results and provides recommendations for future research. It highlights the areas that need further exploration and the potential applications of the findings.

5. The final part of the document is a conclusion that summarizes the key points and reiterates the significance of the study. It expresses the hope that the research will contribute to the understanding of the subject matter.

Closely associated with the above is the further question--Is the kingdom to come as an outward show or an inward experience? If eschatological and apocalyptic it comes from without. Luke 17:20, 21 seems to state plainly that it is an inward experience. If God is to establish the kingdom by the visible second coming of Jesus in power and glory as held by eschatologists, it will be outward. The sons of Zebedee asked Jesus for positions of power and honor in the kingdom (Mark 10:35-45) and Jesus rebuked them. He said in effect that the kingdom was not like that, its true greatness came from service and humility.

For Harnack, bound up in the meaning of the kingdom are three elements, (a) a supernatural gift from above, (b) a blessing coming from fellowship with God and (c) "it is the most important experience that a man can have, that on which everything else depends; it permeates and dominates his whole existence because sin is forgiven and misery banished." (1) The parables of the kingdom which are really illustrations of certain phases of the kingdom teach that the kingdom is a force, a principle of life, a power planted in men's hearts which grows and develops. It is now at work within

(1) Harnack: The History of Christianity. p. 61

The first part of the paper is devoted to a discussion of the
theoretical aspects of the problem. It is shown that the
problem is equivalent to a problem of the theory of
differential equations. The second part of the paper is
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man. Mark 10:15 indicates that the kingdom must be received before one can enter into it. It must then be some inward experience which precedes the coming of the eschatological kingdom. Both Von Dobschütz and Harnack hold that both conceptions are possible.

It would seem to us that Jesus has given us the core of his thought of the kingdom along this line first of all in his record of his temptation experience. It would seem as if he at that time fought out the question as to what kind of a kingdom he was to preach and that he realized that men's needs were to be met most fully in a spiritual rather than in a physical way. He was to preach and establish the kind of a kingdom that God wanted him to do. He refused to accept the way of authority, popularity and fame and took the way of lowly service and sacrifice, the way of the cross. In the second place, we believe that he gave us the keynote of his teaching regarding the kingdom when he taught the disciples to pray. Coupled with the petition for the coming kingdom and closely connected with it in thought is the request that God's will become more and more dominant in the lives of men and in the world so God's sovereignty would be more and more acknowledged and accepted,

The first part of the paper discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations. The second part of the paper discusses the methodology used in the study. It includes a description of the data collection methods and the statistical analysis used. The third part of the paper discusses the results of the study. It includes a description of the findings and the conclusions drawn from the study. The fourth part of the paper discusses the implications of the study and the recommendations for future research.

The study was conducted in a systematic and rigorous manner. The data was collected from a large sample of participants and was analyzed using advanced statistical techniques. The results of the study are presented in a clear and concise manner, and the conclusions drawn are based on the findings. The study has important implications for the field and provides valuable insights into the topic. The recommendations for future research are based on the findings and are designed to address the limitations of the study.

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then more and more surely would God's kingdom become universal. In the fourth Gospel the idea of the kingdom has been almost completely spiritualized and the term used is "eternal life", a term which denotes not duration of existence but a quality of life, an attitude, a response to God, an inner dynamic and force. For some, however, the Gospel of John would not be considered valid testimony regarding the thought of Jesus himself because for them this record is an interpretation rather than an historical account.

On the other hand, was the kingdom as Jesus taught it an organized community? Walker holds that if we do not conceive of the kingdom as a divine community here on earth we are not understanding Jesus' teaching of the kingdom aright. He insists that Jesus was not thinking of any abstract rule of God in the hearts of men but quite definitely of a community or society of men among whom the sovereignty of God was acknowledged. Bundy agrees in holding this conception. Because it is a power or a force in the lives of men Headlam feels that it may be described as Christianity, a new force unleashed with the ministry of Jesus. It has sometimes been taken as the Christian

The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of academic interest, but also a matter of practical importance. The study of the history of the English language can help us to understand the development of the English language and the influence of other languages on it. It can also help us to understand the relationship between the English language and the culture of the English-speaking world.

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Church but it is better to take the Christian church as the outward aspect of this hidden force of the kingdom which has been working in the world.

The kingdom is, indeed, a spiritual force, a dynamic, working within the lives of men but it also is fellowship of men, controlled by the dynamic, bringing about the rule of the Spirit, the dominion of God in all the life of the world.

Closely bound up with the question as to whether the kingdom is present or future is the one as to whether it is to be set up in this world or in the world to come. For those who believe in the present, developing, spiritual kingdom, Jesus taught that the kingdom was to come on the earth. Muirhead holds that Jesus had in himself the unique consciousness of being the one through whom the kingdom was to be brought to earth; that he was the giver of supernatural blessings. For those for whom apocalypticism is the essence of Jesus' teaching the final kingdom of perfect blessedness is to be set up in the world to come.

For us the kingdom as Jesus taught it and lived it is both present and future. Men are already living in

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fellowship with God and in accordance with his will but only in the future will it be perfectly done. It is a gift of God in that man can never deserve it nor earn it. Fellowship is given, not earned. It is also achieved not passively received. Man must seek before he can find; must strive before he can do the will of God. It is a spiritual force, a dynamic power in the lives of individuals which manifests itself in a fellowship of men, living in union with God.

Who then are to be members of this kingdom? We have listed above the passages where Jesus has given us the teachings regarding membership in the kingdom. As we look over these we discover that for Jesus, race and nationality were to have no deciding voice in the matter of entrance into the kingdom. Character, spiritual qualities were to be the bases upon which members were to be admitted. All those who would obey the will of God were eligible. Attitude toward God was fundamental in his teaching. Because of the demand for character as essential for entrance, the kingdom was universal. We have mentioned above Schweitzer's contention that Jesus was teaching merely "interimethics" with no thought of their having permanent value. Case holds

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of the history of the United States is essential for a full understanding of the country and its people. The paper then goes on to discuss the various factors that have shaped the history of the United States, including the role of the government, the influence of the economy, and the impact of the culture. The paper concludes by stating that the study of the history of the United States is a vital part of the education of every citizen.

The second part of the paper discusses the role of the government in the history of the United States. It is argued that the government has played a central role in the development of the country, from the founding of the nation to the present day. The paper then goes on to discuss the various ways in which the government has influenced the history of the United States, including through its policies, its actions, and its decisions. The paper concludes by stating that the government is a powerful force in the history of the United States, and that its actions have shaped the course of the country's development.

The third part of the paper discusses the influence of the economy on the history of the United States. It is argued that the economy has played a central role in the development of the country, from the early years of settlement to the present day. The paper then goes on to discuss the various ways in which the economy has influenced the history of the United States, including through its growth, its fluctuations, and its impact on the lives of the people. The paper concludes by stating that the economy is a powerful force in the history of the United States, and that its influence has shaped the course of the country's development.

that only those who were prepared on a moral and spiritual basis and who even then were in fellowship with God could hope to enter into the kingdom when finally established. "So far as the actual quality of the new life was concerned, expressed in terms of its attitudes, its motives, its ideals, and its sincerities, it was the same that Jesus would require now of those who strive to do the will of God. Jesus taught no 'interimethics' ".
(1) What he demanded were the moral and ethical ideals which have eternal value.

C. Jesus as an apocalypticist.

We have endeavored to summarize in a brief way what we consider some of the more important teachings of Jesus. We have reviewed the supposedly eschatological material as well as the parables and passages which seem to give a non-apocalyptic viewpoint. We are then faced with two questions,--Was Jesus an apocalypticist? and Did he give his teaching regarding the kingdom as a program of social betterment? Jesus may have been an apocalypticist and there seems to be material which would indicate that there was something of that element in his teaching. We believe, however, that this element has been exaggerated

by some of our authorities. Dare we say that Jesus was an apocalyptist, simply because it was the belief of his own age? The religious leaders of that time were ritualists of the first water yet there is nothing in the records to indicate that Jesus was a thoroughgoing ritualist. If he was an apocalyptist we must ask ourselves the question as to what kind of an apocalyptist he was. Was he awaiting the kingdom as a catastrophic intervention on the part of God? Perhaps so, perhaps not. We all are more or less of apocalyptists, looking for a golden age in the future when things that seem wrong now may be corrected but that does not say that we are looking for a catastrophic change. So Jesus may have been apocalyptic but what was his position? Mathews holds that in all but one point in Pharisaic Messianism Jesus was in agreement, a belief in two ages, the kingdom as future and catastrophic, given rather than achieved, in the judgment, the resurrection and himself as Messiah. All these are supported by quotations from the Gospel records. Only on the point of the membership in the kingdom did he differ from them. For them membership was exclusively Jewish; for Jesus those who should resemble him in faith in a loving, heavenly Father were eligible. For Montefiore, Jesus was an apocalyptist

of the Pharisaic type. "The kingdom as Jesus used the term, was not something within a man; it was without him; it was a condition of the world, a state of which his own beatitude would indeed form a part but which was primarily something given, something striven for, something social and general rather than something purely individualistic and personal. Where the kingdom seems identified with an existing community or where, if anywhere it seems that it must mean a process or state within the soul, I hold that the historic Jesus is no longer speaking to us in his own words." (1) For Muirhead, Jesus embraced both the ethical and eschatological sides of the kingdom in his viewpoint and considers that because he used such vivid pictures in describing the eschatological kingdom it has a tendency to blind us to the fact that for Jesus the kingdom was an actual experience. That Jesus felt the most important part of his mission was to announce the imminence of the kingdom of heaven, because he felt that divine intervention was at hand and his desire was to prepare men for the kingdom is the opinion of Case. Harnack holds that Jesus' teaching regarding the kingdom of God ran the gamut of all prophetic utterances and announced not only a

(1) Montefiore: The Religious Teachings of Jesus. p. 60

The first part of the report deals with the general situation of the country and the results of the survey. It is followed by a detailed description of the various types of land use and the distribution of the population. The third part of the report deals with the economic situation of the country and the results of the survey. It is followed by a detailed description of the various types of economic activity and the distribution of the population. The fourth part of the report deals with the social situation of the country and the results of the survey. It is followed by a detailed description of the various types of social activity and the distribution of the population. The fifth part of the report deals with the cultural situation of the country and the results of the survey. It is followed by a detailed description of the various types of cultural activity and the distribution of the population. The sixth part of the report deals with the political situation of the country and the results of the survey. It is followed by a detailed description of the various types of political activity and the distribution of the population. The seventh part of the report deals with the legal situation of the country and the results of the survey. It is followed by a detailed description of the various types of legal activity and the distribution of the population. The eighth part of the report deals with the administrative situation of the country and the results of the survey. It is followed by a detailed description of the various types of administrative activity and the distribution of the population. The ninth part of the report deals with the military situation of the country and the results of the survey. It is followed by a detailed description of the various types of military activity and the distribution of the population. The tenth part of the report deals with the foreign relations of the country and the results of the survey. It is followed by a detailed description of the various types of foreign relations and the distribution of the population.

day of judgement with a visible rulership of God in the future but also in inward and spiritual coming of the kingdom. Emmet says that even though there is admittedly apocalyptic material in Christ's teaching we must not of necessity interpret it in the most literal and crudest way. He used the symbolical language of his day and his followers may have interpreted it literally but nevertheless that material was secondary in his teaching and remained in the background.

Our authors seem to agree on one or two points. In the first place they seem to unite on the point that for Jesus there was no thought of a political kingdom. He had no part in the contemporary revolutionary movements. They also seem to believe that Jesus took the current beliefs in the apocalyptic hope as he found them and lifted them to grander heights and infused in them universality and spirituality. The kingdom was something larger and finer than any Jewish state could have been. But on most of the points in regard to the conception of Jesus, each of our authors seems to interpret it according to his own point of view. It would seem to us then that the idea of the kingdom of God according to Jesus, was, as we said at the beginning, like a jewel cut with many facets each reflecting the light in a different way. His teaching was so varied, the content

of his conception of the kingdom so rich that it was and still is capable of many interpretations. For us, then, in regard to the apocalypticism of Jesus there seems to be several points to be taken as bases, foundation stones upon which to build our conception of his idea of the kingdom. We believe that Jesus was not at all interested in the physical details of the future. Several times he warned his disciples that no one knew the time of the coming of the kingdom. (Matthew 24:36, 42-44, Mark 13:32, Matthew 25:13) Jesus was conscious of a divine mission and we must find the explanation of his apocalypticism in his own unique religious consciousness. For Jesus the center of his life and thought was the character of God and all else was subsidiary to that idea. His mission was somehow to get men to devote themselves to the carrying out of the will of God. He was a kingdom enthusiast; he was perfectly confident that the kingdom of God was coming because of his thought of the character of God. He may have become so enthusiastic for the kingdom that he thought God would bring it in speedily through some great catastrophe but he was willing to leave the method of its accomplishment to God. We believe that Jesus was not dominated by apocalypticism per se but by his conception of the character of God. The rest was a matter

The first part of the paper discusses the importance of the study and the objectives of the research. It also outlines the methodology used in the study and the results obtained. The second part of the paper discusses the implications of the study and the conclusions drawn from the research. It also outlines the limitations of the study and the areas for further research. The third part of the paper discusses the significance of the study and the contributions it makes to the field of research. It also outlines the practical applications of the study and the policy implications of the research. The fourth part of the paper discusses the future of the study and the potential for further research. It also outlines the challenges facing the study and the opportunities for future research. The fifth part of the paper discusses the role of the study in the broader context of the field of research. It also outlines the impact of the study on the field and the potential for future research. The sixth part of the paper discusses the role of the study in the broader context of the field of research. It also outlines the impact of the study on the field and the potential for future research. The seventh part of the paper discusses the role of the study in the broader context of the field of research. It also outlines the impact of the study on the field and the potential for future research. The eighth part of the paper discusses the role of the study in the broader context of the field of research. It also outlines the impact of the study on the field and the potential for future research. The ninth part of the paper discusses the role of the study in the broader context of the field of research. It also outlines the impact of the study on the field and the potential for future research. The tenth part of the paper discusses the role of the study in the broader context of the field of research. It also outlines the impact of the study on the field and the potential for future research.

of method and detail for him. we conclude, therefore, that he did not preach an apocalyptic program to be fulfilled and carried out nor did he give us any millennial program with all its details. So far as the kingdom was concerned he pointed our eyes to and centered our attention upon God, revealing to us His character as he felt himself uniquely qualified to do and demanding from men that they should live according to the will of God, leaving the ordering of the universe and the method of the establishment of His kingdom to God.

Turning to the other side of the picture did Jesus give us a social program? Was he a social reformer? We have seen that he spoke of the kingdom as something already present, a spiritual force, a principle of life working already present, a spiritual force, a principle of life working already within man, and manifesting itself in a fellowship between men similarly trying to carry out the will of God. We find the Gospel of John confirming this thought of the synoptic record, that of the kingdom as a principle. With him (the writer of the fourth gospel) "not simply the great event itself--the glorious Parousia of the Christ--but the events of the resurrection and judgment that accompany it, are regarded from within rather than from without...

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the company's financial health and for providing reliable information to stakeholders. The document outlines the various methods used to collect and analyze data, ensuring that the information is both comprehensive and accurate. It also mentions the role of technology in streamlining these processes and reducing the risk of errors.

The second part of the document focuses on the implementation of the proposed changes. It details the steps that will be taken to ensure a smooth transition from the current system to the new one. This includes training staff on the new procedures, updating internal policies, and conducting thorough testing to identify and resolve any potential issues. The document also addresses the communication strategy, ensuring that all relevant parties are kept informed throughout the process. The goal is to minimize disruption and ensure that the new system is adopted successfully.

The final part of the document provides a summary of the key findings and recommendations. It reiterates the importance of ongoing monitoring and evaluation to ensure that the new system continues to meet the company's needs. The document concludes by expressing confidence in the success of the project and the commitment of the team to achieving the best possible outcomes for the organization.

He who believes does not come to judgment; he has passed already from death to life. (5:24).....Comparing the Johannine testimony with the utterances in the Synoptic Gospels, few it may be but important--which reveal a consciousness in Jesus of the kingdom of God that is present and not simply future, and considering especially the fact that in spite of their testimony to Jesus' sense of the imminence of the kingdom yet to come, there is not in the Synoptic Gospels the slightest indication that this tremendous prospect at all diminished his appreciation of those precepts.....that have to do with the secular order, we shall hesitate before accepting the idea suggested by Joh. Weiss, that the precise meaning of the ethical utterances of Jesus is to be determined by our knowledge (?) of His eschatology." (1) The kingdom according to the Fourth gospel then was a dynamic force, a principle of life. If the kingdom is a principle of life, it must, indeed, have social consequences. Life cannot be isolated within one individual; it is a matter of relationships and social consequences. Jesus gave us ethical and moral truths, which are characteristic of those living in the kingdom. But did he give us a social program? We believe, that in the same

(1) H. B. D.: Eschatology, Muirhead. Vol. 1. p. 534

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way that he gave us no apocalyptic or milennial program in detail, so he gave us no social program. Here again he turned our attention to his conception of the character of God. This is the basis for christian programs of social welfare and improvement. The kingdom is expressed by an attitude of mind and personality, the response of an individual to God. Because Christ's God was the kind of God He was, because His character demanded a certain attitude toward our brothers, our relation to that kind of a God means social effort, the carrying out of social principles and ideals. Jesus did not give us a social program but he gave us such a conception of the character of God as to demand a new relationship to our fellowmen and a carrying out of the will of God in all our associations.

As indicated above we have discovered in our studies of the positions of the scholars in regard to Jesus' view of the kingdom of God the utmost confusion. There seems to be no general consensus of opinion among the authorities. They seem to take the same material and draw from it varying conclusions. In general, however, there seem to be two general trends in their thought, the one which emphasizes the apocalyptic element in the Gospels and the other

which discounts that same element. This confusion adds difficulty to the problem of searching out Jesus' real thought and message regarding the kingdom.

Another difficulty encountered was seen to be that there is no entire agreement among authorities as to the authenticity of certain passages. Some scholars hold that these passages, particularly those with eschatological references, represent the original Jesus' tradition while others hold that this material was added by the disciples of the early church because of their own expectation of the almost immediate Parousia. To be perfectly confident under these conditions that a particular passage under discussion is Jesus' own message and thought regarding the kingdom seems to be difficult.

Apparent confusion and contradiction seemed to be present also when we turned to a study of teaching other than so-called apocalyptic that Jesus gave in parables regarding the kingdom. Jesus apparently represented the kingdom both as present and a future, as a gift and as an achievement, as a development and as the result of a sudden catastrophe, as a spiritual dynamic and as an organized society, to be brought about in this world and in the world to come.

Is it possible, then, to come to a definite clear-cut decision in regard to Jesus' teaching of the kingdom? We believe that in order to do this we must take into consideration not only his teaching regarding this particular aspect of his thought but also his attitudes in his life as well. Jesus' emphasis throughout his life was upon God. He lived in a unique relationship to God with a consciousness of a peculiar responsibility to Him. The dynamic in his life was his confident faith in God as Father. He emphasized both in teaching and life the importance of man's right relation to God. He sought to bring men God, to teach them to know the Father with whom he lived in constant fellowship. The kingdom assumed the central place in his teaching because of this faith in God. To express to men in ways that they could understand all that God and His kingdom could mean to them taxed the resources of language and illustration to the limit. He used all the ideas at his command to convey to men the richness and variety of the content of his thought regarding the kingdom. This sometimes has lead to apparent contradictions. He may have expressed his thought concerning the kingdom of God in the apocalyptic imagery of his day but we believe that he was not an apocalyptist per se, dominated by the idea of a catastrophic

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coming of that kingdom. If he had been occupied with an apocalyptic program as such and completely dominated by the eschatological hope we should expect him to be much more consistent in his statements regarding the coming kingdom and much more definite as to apocalyptic details and program. He warned his listeners that no one but the Father knew certain details. He gave us no such apocalyptic or millennial program that we can look forward to having fulfilled in every detail. He was dominated by his conception of the coming of God's kingdom and the matter of the how and the when of its coming was of minor importance to him. We have also come to the belief that Jesus' conception of a social program was dominated by the same idea, his thought of the character of God and only as the character of God demands that His will be carried out in social relationships do we have a basis for a program of social welfare. Just as in the teachings of the prophets in the Old Testament regarding the coming golden age, Jahweh was the one constant factor so the character of God was the dominant factor in Jesus' conception of the kingdom. God dominated his life and the character of God pervaded his teaching not an apocalyptic nor social program. Only as we realize this can we come to any unified conclusions as to his teaching of the kingdom.

IV. Summary.

In the discussion of our thesis we have, of necessity omitted some important phases because of limited space but we have endeavored to show that because Jesus used the term, 'kingdom of God', without any definitions of it, it must have been understood by those who heard him. It must have had a background and we have gone to the Old Testament and kindred writings to discover the conceptions from which it sprang. We have seen that in the earliest Semitic thought the gods were conceived as kings of their respective nations; that in Israel Jahweh was even at the first thought of as its ruler with a special covenant relation to it. Because of the glory and power of the Davidic monarchy the conception of the golden age, which was to come because of Jahweh's power and interest in them, was thought of as the restoration of the Davidic dynasty. The exile brought a new thought into the conception for it was necessary for the prophets to explain the exile. They proclaimed it as a process of purification for the nation which was made necessary because of its disobedience rather than failure on the part of Jahweh. The day of the Lord was not to be a joyful day therefore, but one of doom and judgment.

With this later development grew up another conception, the thought of the kingdom as an apocalyptic hope. Conditions for Israel were so bad that it seemed impossible for help to come without a special divine intervention and the hope for the coming kingdom was expressed as a belief in a sudden catastrophe to usher in the golden age. We saw that among the apocalyptic writers there were two strains of thought, one optimistic whose tenet was that man must cooperate to bring in the kingdom and the other pessimistic, believing that divine intervention was the only hope because of the utter despair of the situation. We also suggested that into the conception of Israel grew a dualistic philosophy with its two kingdoms, one evil and the other good. And as the thinking developed we saw that the kingdom became more spiritual and more transcendental. Still another element in the Old Testament thought was pointed out--that the kingdom was to be a sovereignty of God, that inherent in the moral and righteous character of God lay the supremacy of Jahweh over the other gods which made Him ruler over the entire world. The kingdom that was to come, then, was one in which His will is obeyed and His moral character imitated. The kingdom as a temporal rule, as an apocalyptic

hope and as the sovereignty of God are all elements found in the Old Testament conception.

We have seen that in the development of the idea there may be traces of foreign influences, from mythological ideas of Babylon and from the philosophy and religion of Persia but that the importance of these influences may easily be exaggerated; that the Jewish people in incorporating outside influences into their conceptions remade and remolded them by their own genius and made them entirely their own.

We have seen that some of our authors feel that the Old Testament conceptions regarding the kingdom were well known in Jesus' day and occupied an influential place in the thinking of that time the conception expressing itself in the revolutionary messianism of the masses and in a more apocalyptic hope of the intellectual Pharisees. In tracing the development of the idea we discovered that the thought of the Messiah or an individual leader in the coming kingdom was not always an essential feature in the conception and that when the Messiah did occupy an important place in the thought of a writer, the conceptions of his character were not always the same.

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THE END

We made a brief summary of the material that we have from which we might be able to draw conclusions as to Jesus' thought of the kingdom. We endeavored to show the character of the eschatological discourse as given in Mark 13, Matthew 24 and Luke 21, making an analysis of its content and character, and giving several theories as to its composition, that it is a composite of utterances of Jesus, that another apocalypse, either of Christian, Jewish, or Jewish-Christian source has been incorporated into it. We also noted that much of the material is not necessarily eschatological in its character but is prediction as to the fall of Jerusalem with the accompanying distress; that Matthew added certain words and phrases which have given to his record a much more apocalyptic character. We reviewed briefly the idea embodied in the term 'son of man' and concluded that in Jesus' use of the term we have an equivocal term which may or may not have meant the Messiah and which he used partly to reveal and partly to conceal his Messiahship. In addition to the above we noticed that there is in the synoptic record other so-called eschatological material, especially to be noted in passages predicting his second coming and in parables relating to the judgment. We also pointed out that in a number of instances it is not necessary to interpret these passages eschatologically.

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In regard to these eschatological references we found that scholars differ, some of them holding to their authenticity, feeling that they represent the original Jesus' tradition; others holding that this material was all added by the disciples of the early church because of their own expectation of the early Parousia. Still others hold that while Jesus seems to have spoken in apocalyptic language we should interpret it as having been used by him symbolically.

We endeavored to show that Jesus gave other parables in regard to the value of the kingdom, qualities in it and the nature of the kingdom and the conditions of membership in it. That there were a number of other incidental sayings of Jesus in which he represented the kingdom both as present and future; as an achievement to be striven after by men and as the free gift of God; both as static and as developing, fulfilling the laws of growth; as a spiritual dynamic, a force entering into the life of man which transforms him and as an organized society of men; both as to be set up in this world and to be brought about in the world to come.

We have tried to show Jesus' teaching as drawn from this material as we have it. We believe that this conception

The first of these is the fact that the
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of the kingdom was one central in the teaching of Jesus, and that the idea was so rich and varied that he used many different thoughts to express its meaning. He thought of the kingdom as present because God's will was even then being done to some extent by men but that it was future in that His will would only be perfectly done then. He conceived it as a gift of God because men could never earn nor deserve it but also it was an achievement because only as man sought could he receive the gift. He believed in it as both developing and as static, as a spiritual dynamic a principle of life, a force in men's lives as well as a fellowship of such men united in common effort and striving. He, too, expressed his belief in the kingdom to be set up in this world and in the world to come.

Membership in the kingdom, we found, was conditioned upon the possession of spiritual qualities. Character was the primary factor in entrance into the kingdom which made it universal rather than limited to any particular race. Greatness in the kingdom was not dependent upon position and power but upon humility and service.

We endeavored to show that when one says that Jesus was an apocalypticist that does not settle the problem.

He may have been but the more important question was as to the kind of an apocalypticist he was. We feel from the study made that Jesus may have been an apocalypticist but that he was not dominated by that idea. He was convinced that there was a kingdom of God and that it was surely coming but he was content to leave the time and the method of its coming to God. He had no apocalyptic nor millennial program. He was dominated by his conception of the character of God and his teachings are based upon that dominating passion.

Just as we found that Jesus had no apocalyptic or millennial program, so he had no social program; that the basis for all Christian programs for social betterment lies not in the program that Jesus has given us but in his relation to God which in turn expressed itself in an attitude of mind toward one's fellows which made social improvement and effort necessary.

As a conclusion, then to our study, we hold that Jesus lived a life and gave to us a matchless personality and example rather than a system of religion. His teaching regarding the kingdom was not a hard and fast system, logically thought out and taught. It still glows and burns with the fire of his own faith and confidence in God. It

The first part of the paper discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study. The second part of the paper presents the results of the study and discusses the implications of the findings. The third part of the paper concludes the study and provides some final thoughts on the research.

The study was conducted in a laboratory setting and involved a series of experiments. The results of the experiments are presented in the following tables and figures. The study was conducted over a period of six months and involved a total of 100 participants.

was illuminated by his relationship with God and expressed in terms consonant with his conception of the character of God and shot through with his radiant passion that men should enter into a similar relationship with his Father. Because of the number of passages giving us varying ideas regarding the kingdom and of the large variety of interpretations of the various scholars regarding these passages we hold that the term as Jesus used it was an equivocal one capable of many interpretations and conclusions. We believe that his thought of the kingdom grew out of his own experience; it was the natural expression of his own faith. For him the thing of primary importance was not a system of thought but GOD and man's relation to Him. Jesus felt that he himself stood in a unique relationship with God, that because of this he was able to reveal Him to man and that his mission in life was to communicate to men his faith, his attitude, his response to God. He believed that the same relation expressed in attitude of mind and heart was possible for every man. He was a kingdom enthusiast whose radiant passion was for men to enter into this relationship to God. This relationship was one of fellowship based on obedience to the will of God. The kingdom was to be composed of all those who by obedience

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The book is divided into two main parts: the first part covers the basic concepts and the second part covers the advanced concepts.

The first part of the book is divided into three chapters: Chapter 1, Chapter 2, and Chapter 3.

Chapter 1 covers the basic concepts of the subject and is intended for students who are new to the field.

Chapter 2 covers the basic concepts of the subject and is intended for students who are new to the field.

Chapter 3 covers the basic concepts of the subject and is intended for students who are new to the field.

The second part of the book is divided into three chapters: Chapter 4, Chapter 5, and Chapter 6.

Chapter 4 covers the advanced concepts of the subject and is intended for students who have a basic understanding of the field.

Chapter 5 covers the advanced concepts of the subject and is intended for students who have a basic understanding of the field.

Chapter 6 covers the advanced concepts of the subject and is intended for students who have a basic understanding of the field.

The book is written in a clear and concise style and is suitable for use as a textbook or a reference work.

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to the will of God entered into filial fellowship with Him. Jesus may have expressed his conviction and enthusiasm as to the kingdom of God in apocalyptic, eschatological language but as we have said above, how the kingdom came was not important. But that the kingdom of God, fellowship with God, should come was his great enthusiasm. The character of God was his dominating thought and the bringing in of the kingdom conceived as fitting to that character of God was his passion. "For the kingdom he is ready to sacrifice everything; he gives all, even life itself in order to possess and present it. The world has never witnessed a greater quest of religious faith. For Jesus the kingdom of God was much more than convincing; it was completely commanding. His faith in it created his character; it determined his conduct down to the least detail of his existence." (1) Because it was his enthusiasm, his passion to give men God as he knew Him to be, Jesus has brought to men a partial realization of the kingdom of God.

(1) Bundy: Religion of Jesus. p. 130

The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is not only a scientific one, but also a philosophical one. The scientific aspect of the problem is concerned with the question of how life arose from non-life. The philosophical aspect is concerned with the question of whether life is a necessary part of the universe or whether it is a mere accident. The author argues that the scientific aspect of the problem is more important than the philosophical aspect. He shows that the scientific aspect of the problem is a very difficult one to solve. He shows that the philosophical aspect of the problem is a very easy one to solve. He concludes that the scientific aspect of the problem is the one that should be given priority.

The second part of the paper is devoted to a detailed discussion of the scientific aspect of the problem. It is shown that the scientific aspect of the problem is a very difficult one to solve. The author shows that the scientific aspect of the problem is a very difficult one to solve. He shows that the scientific aspect of the problem is a very difficult one to solve. He shows that the scientific aspect of the problem is a very difficult one to solve. He shows that the scientific aspect of the problem is a very difficult one to solve.

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OF THE
AMERICAN
SOCIETY OF
NATURAL HISTORY

Volume 10
Part 1
1901

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